

THE  
ARAINMENT  
OF LEWD, IDLE, FRO-  
ward, and vnconstant Women: Or  
*the vanitie of them; choose you whether.*  
With a Commendation of the wise,  
vertuous, and honest VWoman.

Pleasant for married men, profitable for young  
Men, and hurtfull to none.



LONDON:

Printed for *Thomas Archer*, and are to be sold at his shop in Popes-  
head Pallace neere the Royall Exchange. 1619.

Lactnam (f) .  
K

2415.116

1-2

l. 40. c. 34.

1-2

THE  
ARAIGNMENT  
OF LEWD, IDLE, FRO-  
ward, and vnconstant Women: Or  
*the vanitie of them; choose you whether.*

With a Commendation of the wise,  
vertuous, and honest VWoman.

Pleasant for married men, profitable for young  
Men, and hurtfull to none.



LONDON:

Printed for *Thomas Archer*, and are to be sold at his shop in Popes-  
head Pallace neere the Royall Exchange. 1619.

2. vol in 1

CC

204



Joseph Fisker.  
Middletown Hall, Essex.

London.

L



## Contents

1. Sweetnam, Joseph. The Straiement of Lewd  
Idle, Froward and unconstant Women: Or  
the vanitie of them choose you whether to  
with a portrait of a lewd woman.

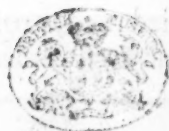
London for Thomas Stuber 1519-4<sup>to</sup>

\* \* Sold in the Gordonstoun sale for £3.0.0  
very curious and rare - (6 SP.)

2. Ester had hanged Haman, or answere  
to a lewd pamphlet, entitled the  
Straiement of women: with the  
straiement of lewd idle, froward and  
unconstant men and husbands  
written by Ester Sowername neither  
Maide, Wife, nor Widdowe, yet really  
all, and therefore experienced to defend all

London for Ric. Bourne 1517

\* \* This 2<sup>d</sup> pamphlet is unfortunately deficient  
of sheets A + E. Gordonstoun £1.11.6  
very rare and curious.





NEITHER TO THE BEST, NOR  
yet to the worst; but to the common sort of  
WOMEN.

**M**using with my selfe being idle, and hauing little ease to passe the time withall; and I being in a great choller against some women, I meane more then one; And so in the ruffe of my fury, taking my penne in hand to beguile the time withall; indeede I might haue imployed my selfe to better use, then in such an idle businesse, and it were better to pocket vp a pelting iniurie, then to entangle my selfe with such vermine: for this I know, that because women are women, therefore many will doe that in an houre, which they many times will repent all their whole life time after; yet for any iniurie which I haue receiued of them, the more I consider of it, the lesse I esteeme of the same. Yet perhaps some may say vnto mee, that I haue sought for honey and caught the Bee by the tayle, or that I haue beene bit or stung with some of these Waspses, otherwise I could neuer haue beene expert in bewraying their qualities: for the Mother would neuer haue sought her Daughter in the Owen, but that shee was there her selfe. Indeeede I must confesse, I haue beene a trauellder these thirty and odde yeares, and many trauellders liue in disdaine of women, the reason is, for that their affections are so poysoned with the hainous ewils of vnconstant women, which they happen to be acquainted with in their trauailes: for it doth so cloy their sto-

mackes, that they censure hardly of women euer afterwards: wronged men will not be tongue-tyed: therefore if you doe ill, you must not thinke to beare well; for although the world be bad, yet it is not come to that passe, that men should beare with all the bad conditions that are in some women.

I know I shall be bitten by many, because I touch many: but before I goe any further, let mee whisper one word in your eares, and that is this; whatsoeuer you thinke priuately, I wish you to conceale it with silence, lest in starting vp to finde fault, you prone your selues guilty of these monstrous accusations, which are here following against some women; and those which spurne if they feele themselves touched, proue themselves starke fooles in bewraying their galled backes to the world: for this Booke toucheth no sort of women, but such as when they heare it, will goe about to reprove it. For although in some part of this Booke, I trip at your heeles, yet will I stay you by the hand, so that you shall not fall further then you are willing; although I deale with you after the manner of a shrew, which cannot otherwise ease her curst heart but by her unhappy tongue: If I be too earnest, beare with me a little, for my meaning is not to speake much of those that are good, and I shal speake too little of those that are naught; but yet I will not altogether condemne the bad; but hoping to better the good by the naughty examples of the bad: for there is no woman so good, but hath one idle part or other in her, which may be amended; for the clearest riuer that is hath some durt in the bottome: Jewels are all precious, but yet they are not all of one price; nor all of one vertue: gold is not all of one picture, no more are women all of one disposition; women are all necessary euils: and yet not all giuen to wickednesse, and yet many so bad, that in my conceit, if I should speake the worst that I know by some women, I should  
make

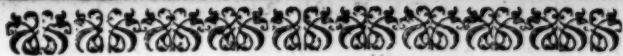
make their eares glow that heare mee, and my tongue would blister to report it: but it is a great discredit for a man to be accounted for a scold, for scolding is the manner of shrewes; therefore I had rather answere them with silence which finde fault, then strine to win the Cucking stooles from them. Now mee thinkes I heare some curious Dames giue their rash iudgements, & say that I hauing no wit, descant vpon women which haue more wit then men. To answere you againe, If I belye you iudge mee unkinde; but if I speake the truth I shall be the better beleueed another time: and if I had wrote neuer so well, it is impossible to please all and if neuer so ill, yet I shall please some. Let it be well or ill, I looke for no praise for my labour; I am weaned from my mothers teat, and therefore neuer more to be fed with her pap: wherefore say what you will, for I will follow my owne veine in unfolding enery pleat, and shewing enery wrinkle of a womans disposition, and yet I will not wade so farre ouer the shoos, but that I may returne dry, nor so farre in, but that I may easily escape out: and yet for all that, I must confesse my selfe to be in fault, and that I haue offended you beyond satisfaction, for it is hard to giue a sufficient recompence for a slander; and yet hereafter, if by meanes I cannot obtaine your fauour to be one of your Pul-pit men, yet you cannot denie mee to be one of your Parish; and therefore if you please but to place me in the body of the Church hereafter, you shall finde my deuotion so great, towards you, as hee that kneeleth at the Chancell dore: for I wrote this booke with my hand, but not with my heart.

Indeed, when I first began to write this booke, my wits were gone a wool-gathering, in so much that in a manner forgetting my selfe, and so in the rough of my fury, I vowed for euer to be an open enemy vnto women; but when my fury was a little

past, I began to consider the blasphemy of this infamous Booke against your sexe; I then tooke my pen, and cut him in twenty pieces, and had it not beene for hurting my selfe, I would haue cut my owne fingers which held the pen: & furthermore for a pennance I doe craue that my selfe may be a iudge against my selfe; but yet assure your selues, of all evils I will choose the least; wherefore I choose rather to beare a fagot, then burne by the fagot; you may perceiue the winde is turned into another doore, and that I begin to be Sea-sicke, and yet not past halfe a mile on the salt water, and that my mouth hath uttered that in my fury which my heart neuer thought, and therefore I confesse that my tongue hath gone beyond my wits: for I doe surmise, that the sauce which I haue made, is too sharpe for your dyet, and the flowers which I haue gathered are too strong for your noses; but if I had brought little dogs from Iceland, or fine glasses from Venice, then I am sure that you would eyther haue wooed mee to haue them, or wished to see them. But I will heare conclude this first Epistle, praying you with patience to heare the rest: for if I offend you at first, I will make you amends at the last: and so I leaue you to him whose seat is in Heauen, and whose soote-stoole is the Earth.

Yours in the way of honesty

Joseph Swetsnam.



To the Reader.

Reade it if you please, and like as you list : neither to the wisest Clarke, nor yet to the starkest Foole, but vnto the ordinary sort of giddy-headed young men, I send this greeting.

**I**F thou meane to see the Beare-baying of Women, then trudge to this Beare-garden apace, and get in betimes, and view euery roome where thou mayest best sit for thy owne pleasure, profit, and hearts ease, and beare with my rudenesse, if I chance to offend thee. But before I doe open this trunk full of torments against women, I thinke it were not amisse to resemble those which in old time did sacrifice to Hercules, for they vsed continually first to whip all their dogges out of their Cittie, and so I thinke it were not amisse to driue all the women out of my hearing, for doubt lest this little sparke kindle into such a flame, and raise so many stinging Hornets humming about my eares, that all the wit I haue will not quench the one, nor quiet the other : for I feare that I haue set downe more then they will like of, and yet a great deale lesse then they deserue : and for better prooffe, I refer my selfe to the iudgement of men, which haue more experience then my selfe, for I esteeme little of the malice of women, for men will be perswaded with reason, but women must be answered with silence; for I know women will barke more at me, then Cerberus the two headed dog did at Hercules, when he came into Hell to fetch out the faire Proserpina : and yet I charge them not now but with a Bul-rush in respect of a second Booke which is almost ready : I doe now but feare them with false fire, but my next charge shall be with weapons, and my larum with powder and shot :  
for

## The Epistle, &c.

for then we will goe upon these Venemous Adders, Serpents, and Snakes, and tread and trample them vnder our feete; for I haue knowne many stung with some of these Scorpions, and therefore I warne all men to beware the Scorpion. I know women will bite the lip at mee, and censure hardly of me, but I feare not the curst Cow, for she commonly hath short hornes: let them censure of me what they will, for I meane not to make them my Iudges, and if they shoote their spite at mee, they may bit themselves, and so I will smile at them as at the foolish Flye, which burneth her selfe in the candle. And so friendly Reader, if thou hast any discretion at all, thou mayest take a happy example by these most lasciuious, & crafty, whorish, beeuish, and knauish women, which were the cause of this my idle time spending; and yet I haue no warrant to make thee beleene this which I write to be true. But yet the simple Bee gathereth Honey where the Venemous Spider doth her payson. And so I will conclude, lest thou haue cause to say, that my Epistles are longer then my Booke: a Booke I may call it I hope without offence: for the Collier calls his Horse a Horse, and the Kings great Steed is but a Horse.

If thou read but the beginning of a Booke, thou canst giue no iudgement of that which ensueth: therefore I say as the Fryer, who in the midst of his Sermon said often, that the best was behinde. And so, if thou read it all ouer, thou shalt not be deluded, for the best is behinde. I thinke I haue shot so neare the white, that some will account me for a good Archer: And so I pray thee to take to thy feete, that thou runne not ouer thy shooes, and so be past recovery before my second Booke come.

Thy friend  
Iosheh Swetnam.





## CHAP. I.

*This first Chapter sheweth to what use Women were made, it also sheweth that most of them degenerate from the use they were framed vnto, by leading a proud, lazie, and idle life, to the great hinderance of their poore Husbands.*



*Moses* describeth a Woman thus: At the first beginning (saith he) a Woman was made to be a helper vnto man, and so they are indeede; for she helpeth to spend and consume that which man painefully getteth. He also saith, that they were made of the rib of a man, and that their froward nature sheweth; for a rib is a crooked thing, good for nothing else, and women are crooked by nature: for a small occasion will cause them to be angry.

Againe, in a manner, shee was no sooner made, but straight-way her minde was set vpon mischief: for by her aspiring minde and wanton will, she quickly procured mans fall, and therefore euer since they are and haue beene a woe vnto man, and follow the line of their first leader.

For I pray you let vs consider the times past, with the time present; first, that of *Dauid* and *Salomon*, if they had occasion so many hundred yeares agoe to exclaime so

B

bitterly

bitterly against women, for the one of them said, that it was better to be a doore-keeper, and better dwell in a den amongst Lyons, then to be in the house with a froward and wicked woman : and the other said, that the climbing vp of a sandy hill to an aged man was nothing so wearisome, as to be troubled with a froward woman ; and further he said, that the malice of a beast is not like the malice of a wicked woman, nor that there is nothing more dangerous then a woman in her fury.

The Lyon being bitten with hunger, the Beare being robbed of her young ones, the Viper being trod on, all these are nothing so terrible as the fury of a woman. A Bucke may be inclosed in a Parke, a bridle rules a horse, a Wolfe may be tied, a Tiger may be tamed : but a froward woman will neuer be tamed, no spur will make her goe, nor no bridle will hold her backe : for if a woman hold an opinion, no man can draw her from it: tell her of her fault, she will not belecue that she is in any fault: giue her good counsell but she will not take it ; if you doe but looke after another woman, then she will be iealous, the more thou louest her, the more she will disdain thee; and if thou threaten her, then she will be angry; flatter her, & then she will be proud; and if thou forbear her, it maketh her bold, and if thou chasten her, then she will turne to a Serpent; at a word, a woman will neuer forget an iniury, nor giue thanks for a good turne : what wise man then will change gold for drosse, pleasure for paine, a quiet life, for wrangling brawles, from the which married men are neuer free ?

*Salomon* saith, that women are like vnto wine, for that they will make men drunke with their deuices.

Againe,

¶ Againe, in their loue a woman is compared to a Pom-  
mis-stone, for which way soeuer you turne a Pommis-  
stone, it is full of holes; euen so are womens hearts, for if  
loue steale in at one hole, it steppeth out at another.

They are also compared vnto a painted shippe, which  
seemeth faire outwardly, and yet is nothing but ballace  
within her; or to the Idols in *Spain*, which are brauely  
gilt outwardly, and yet nothing but lead within them; or  
like vnto the Sea, which at sometimes is so calme that a  
cock-bote may safely endure her might, but anon againe  
with outrage she is so growne, that it ouerwhelmeth the  
tallest ship that is.

A froward woman is compared to the wind, and a still  
woman vnto the Sunne: for the Sunne and the wind met  
a traoueller vpon the way, and they laid a wager, which of  
them shou'd get his cloake from him first; then first the  
wind began boysterously to blow, but the more the wind  
did blow, the more the traoueller wrapped and gathered  
his cloake about him; now when the wind had done what  
he could, and was neuer the neerer, then began the Sunne  
gently to shine vpon him, and he threw off, not onely his  
cloake, but also his hat and ierkin: this Morall sheweth  
that a woman with high words can get nothing at the  
hands of her husband, neither by froward meanes, but by  
gentle and faire meanes shee may get his heart-bloud to  
doe her good.

As women are compared vnto many things, euen so  
many and many more troubles commeth galloping after  
the heeles of a woman, that young men before hand doe  
not thinke of; for the world is not made all of Oat-meale,  
nor all is not gold that glistereth, nor the way to Heauen

is not strewd with rushes, nor more is the cradle of ease in a womans lap. If thou wert a Seruant or in bondage before, yet when thou doest marry, thy toyle is neuer the neerer ended, for euen then and not before, thou doest change thy golden time for a drop of hony, which presently afterwards turneth to be as bitter as wormwood.

Yet there are many young men which cudgell their wits, and beat their braines, and spend all their time in the loue of women, & if they get a smile or but a fauour at their Loues hand, they straight-way are so rauished with ioy, yea so much, that they thinke they haue gotten God by the hand, but within a while after they will finde that they haue but the Diuell by the foot. A man may generally speake of women, that for the most part thou shalt finde them dissembling in their deeds, and in al their actions subtil and dangerous for men to deale withall: for their faces are lures, their beauries are baites, their lookes are nets, and their words charmes, and all to bring men to ruine.

There is an old saying goeth thus, that he which hath a faire wife, & a white horse, shall neuer be without troubles; for a woman that hath a faire face, it is euer matched with a cruell heart, and the heavenly lookes with heillish thoughts, their modest countenance with mercilesse mindes, for women can both smooth and sooth: they are so cunning in the art of flattery, as if they had bin bound Prentice to the trade; they haue *Sirens* songs to allure thee, and *Xerxes* cunning to inchant thee: they beare two tongues in one mouth like *Judas*, and two hearts in one brest like *Magui*, the one full of smiles, and the other full of frownes, and all to deceiue the simple and plaine-meaning

ning man : they can with the *Satyre* out of one mouth blow both hot and cold.

And what of all this? why nothing, but to tell thee that a woman is better lost then found ; better forsaken then taken. Saint *Paul* saith, that they which marry, doe well, but he also saith, that they which marry not, doe better : and he no doubt was well aduised what he spake. Then, if thou be wise, keepe thy head out of the halter, and take heede before thou haue cause to curse thy hard pennyworth, or with the Priest speechlesse which knit the knot.

The Philosophers which liued in the olde time, their opinions were so hard of marriage, that they neuer delighted therein, for one of them being asked why hee married not ? he answered that it was too soone ; and afterwards when he was old, he was asked the same question, and he said then that it was too late : and further he said, that a married man hath but two good dayes to be looked for, that was, the marriage day, and the day of his wiues death : for a woman will feed thee with hony, and poyson thee with gall. *Diogenes* was so dogged, that hee abhorred all women, and *Augustus* wished, that he had liued wifelesse, and dyed childlesse.

On a time one asked *Socrates*, whether he were better to marry, or to liue single ? and he made answere ; which soeuer thou doest, it will repent thee: for if thou marriest not, then thou wilt liue discontented, and dye without issue, and so perhaps a stranger shall possesse thy goods : and if thou doest marry, thou shalt haue continuall vexations, her dowry will be often cast in thy dish, if she doe bring wealth with her : againe, if she complaine, then her kinsfolke will bend the browes, & her mother will speake

her pleasure by thee: and if thou marriest onely for faire lookes, yet thou mayest hap to goe without them, when thou lookest for them: and if thou marriest one that is fruitfull in bearing of children, then will thy care be the more increased; for little doth the father know what shall be the end of his children: and if she be barren, thou wilt lothe her; and if honest, thou wilt feare her death; and if vn honest, thou wilt be weary of thy life: for when thou hast her, thou must support her in all her bad actions, and that will be such a perpetuall burden vnto thee, that thou hadst euen as good draw water continually to fill a bottomlesse tub.

A Gentleman on a time said to his friend, I can helpe you to a good marriage for your sonne: his friend made him this answer, My sonne (said he) shall stay till he haue more wit; the Gentleman replied againe: saying, if you marry him not before he hath wit, hee will neuer marry so long as he liueth.

For a married man is like vnto one arrested, & I thinke that many a man would flie vp into Heauen, if this arrest of marriage kept them not backe. It is said of one named *Domettas* that he buried three wiues, and yet neuer wet one handkercher, no nor shed so much as one teare: also *Ulisces*, he had a dog which loued him well, and when that dogge died, he wept bitterly, but he neuer shed one teare when his Wife died: wherefore if thou marriest without respect, but onely for bare loue, then thou wilt afterwards with sorrow say, that there is more belongs to house keeping then foure bare legges in a bed. A man cannot liue with his hands in his bosome, nor buy meat in the market for honesty without money: where there  
is

is nothing but bare wals, it is a fit house to breed beggers into the world : yet there are many that thinke when they are married, that they may liue by loue: but if wealth be wanting, hot loue will soone be cold, and your hot desires will be soone quenched with the smoake of pouerty. To what end then should wee liue in loue, seeing it is a life more to be feared then death? for all thy mony waists in toyes, and is spent in banqueting, and all thy time in sighes and sobs, to thinke vpon the trouble and charge which commonly commeth with a wife, for commonly women are proud without profit, and that is a good Purgation for thy purse; and when thy purse is light, then will thy heart be heauy.

The pride of a woman is like the dropsie; for as drinke increaseth the drough of the one, euen so money enlargeth the pride of the other: thy purse must be alway open to feede her fancy, and so thy expences will be great, and yet perhaps thy gettings small: thy house must be stored with costly stuffe, and yet perhaps thy seruants starued for lack of meat: thou must discharge the Mercers booke and pay the Haberdashers man, for her Hat must continually be of the new fashon, & her Gowne of finer wooll then the sheepe beareth any: she must likewise haue her Jewell-box furnished, especially if shee be beautifull; for then commonly beautie and pride goeth together, and a beautifull woman is for the most part costly, and no good huswife; and if she be a good huswife, then no seruant will abide her fierce cruetie; and if shee be honest and chaste, then commonly she is iealous: a Kings crowne and a faire woman is desired of many.

But he that getteth either of them, liueth in great troubles



bles and hazard of this life: he that getteth a faire woman is like vnto a Prisoner loaden with fetters of golde: for thou shalt not so oft kisse the sweet lippes of thy beautifull wife, as thou shalt be driuen to fetch bitter sighes from thy sorrowful heart, in thinking of the charge which commeth by her: for if thou deny her of such toyes as she stands not in neede of, and yet is desirous of them, then she wil quickly shut thee out of the doores of her fauour, and denie thee her person, and shew her selfe as it were at a window playing vpon thee, not with smal shot, but with a cruell tongue she will ring thee such a peale, that one would thinke the Diuell were come from Hell, saying, I might haue had those which would haue maintained me like a woman, whereas now I goe like no-body: but I will be maintained if thou wert hanged; with such like words she will vex thee, blubbering forth abundance of dissembling teares (for women doe teach their eyes to weepe) for doe but crosse a woman, although it be neuer so little, shee will straight-way put finger in the eye and cry; then presently many a foolish man wil flatter her and intreat her to be quiet: but that marres all, for the more shee is intreated, shee will powre forth the more abundance of deceitfull teares, and therefore no more to be pittied, then to see a Goose goe bare-foot; for they haue teares at commaund, so haue they words at will, and oathes at pleasure; for they make as much account of an oath, as a Marchant doth, which will forswear himselfe for the getting of a penny. I neuer yet knew woman that would deny to sweare in defence of her own honesty, & alwayes stand highly vpon it, although shee be ashamed to weare it in winter for catching of cold, nor in summer



mer for heat, fearing lest it may melt away.

Many will say, this which I write is true, and yet they cannot beware of the Diuell, vntill they are plagued with his Dam; the little Lambe skips and leapes till the Foxe come, but then he quiuers and shakes: the Beare dances at the stake, till the dogges be vpon his backe: and some men neuer feare their money, vntill they come into the hands of theeuers; euen so, some will neuer be warned, and therefore are not to be pittied if they be harmed: what are women that make thee so greedily to gape after them? Indeede, some, their faces are fairer and beautifuler then others, some againe stand highly vpon their fine foote and hand, or else all women are alike; *Ione* is as good as my Lady, according to the Country-mans Prouerbe, who gaue a great summe of money to lie with a Lady, and going homewards, he made grievous moane for his money, and one being on the other side the hedge heard him say, that his *Ione* at home was as good as the Lady. But whether this be true or no, my selfe I doe not know, but you haue it as I heard it.

If thou marriest a woman of euill report her discredit will be a spot in thy brow: thou canst not goe in the street with her without mocks, nor amongst thy neighbours without frumps; and commonly the fairest women are soonest inticed to yeeld vnto vanity: he that hath a faire wife and a whetstone, euery one will be whetting thereon; and a castle is hard to keepe when it is assailed by many, and faire women are commonly caught at: he that marrieth a faire woman, euery one wil with his death to enioy her; and if thou be neuer so rich, and yet but a Clowne in condition, then will thy faire Wife haue her

credit to please her fancie; for a Diamond hath not his grace but in gold, no more hath a faire woman her full commendations but in the ornament of her brauery, by which means there are diuers women, whose beauty hath brought their husbands into great pouerty and discredit by their pride and whoredome: a faire woman commonly will goe like a Peacocke, and her Husband must goe like a Wood-cocke.

That great Giant *Pamphimapho*, who had Beares waiting vpon him like Dogges, and he could make tame any wild beaſt, yet a wanton woman he could neuer rule nor turne to his will.

*Salomon* was the wiſeſt Prince that euer was, yet hee luſted after ſo many women, that they made him quickly forſake his God, which did alwaies guide his ſteps, ſo long as he liued godly.

And was not *David* the beſt beloued of God, and a mighty Prince? yet for the loue of women he purchaſed the diſpleaſure of his God. *Sampſon* was the ſtrongeſt man that euer was; for every lock of his head was the ſtrength of another man, yet by a woman he was overcome; hee reuealed his ſtrength to her, & payed his life for that folly. Did not *Ieſabell* for her wicked luſt cauſe her husbands bloud to be giuen to dogges?

*Iobs* wife gaue her husband counſell to blaſpheme God and to curſe him.

*Agamemnon*s wife for a ſmall iniury that her husband did her, ſhe firſt committed adultery, and afterwards conſented to his death.

Alſo the wife of *Hercules*, ſhe gaue her husband a poyſoned ſhirt, which was no ſooner on his backe, but it did ſticke

Ricke so fast, that when hee would haue plucked it off, it tore the flesh with it.

If thou wilt auoyd these euils, thou must with *Vlisses* binde thy selfe to the mast of the ship, as he did or else it would haue cost him his life; for otherwise the *Syrenian* women would haue intised him into the Sea, if hee had not so done.

It is strange to see the mad feates of women; for they will be now merry, then again sad; now laugh, then weep; now sicke, then presently whole; al things which like not them are naught, and if it be neuer so bad, if it like them, it is excellent: againe, it is death for women to be denied the thing which they demand, and yet they will despise things giuen vnasked.

When a woman wanteth any thing, shee will flatter and speake faire, not much vnlike the flattering Butcher, who gently claweth the Oxe, when hee intendeth to knocke him on the head: but the thing being once obtained, and their desires gained, then they will begin to look bigge, and answere so stately, and speake so scornefully, that one would imagine they would neuer seek help, nor craue comfort at thy hand any more. But a woman is fitly compared to a ship, which being neuer so well rigged, yet one thing or other is to be amended: euen so, giue a woman al that she can demand to day, yet shee will be out of reparations to morrow; and want one thing or other.

Women are called night-Crowes, for that commonly in the night they will make request for such toyes as commeth in their heads in the day: Women know their time to worke their craft, for in the night they will

worke a man like waxe, and draw him like as the Adamant doth the Iron, and hauing once brought him to the bent of their bow, then she makes request for a Gowne of the new fashon stufte: or for a Petticore of the finest stammell: or for a Hat of the newest fashon. Her husband being overcome by her flattering speech, partly hee yeeldeth to her request, although it be a grieve to him, for that he can hardly spare it out of his stock; yet for quietnesse sake, he doth promise what she demandeth, partly because he would sleepe quietly in his bed: againe euery married man knoweth this, that a woman will neuer be quiet, if her minde be set vpon a thing, till she haue it.

Now, if thou driue her off with delayes, then her forehead will be so full of frownes, as if shee threatned to make clubs trumpe, and thou neuer a blacke card in thy hand: for except a woman haue what she will, say what she list, and goe where she please, otherwise thy house will be so full of smoake, that thou canst not stand in it.

It is said, that an olde dog and a hungry flea bite sore; but in my minde a froward woman biteth more sorer; and if thou go about to master a woman, hoping to bring her to humility; there is no way to make her good with stripes, except thou beat her to death, for doe what thou wilt, yet a froward woman in her frantick mood will pull, hale, sweare, scratch and teare all that stands in her way.

What wilt thou that I say more, oh thou poore married man? If women doe not feele the raine, yet heere is a shoure comming which will wet them to the skinnes: A woman which is faire in shew, is fowle in condition: shee is like vnto a glow-worme, which is bright in the hedge, and black in the hand; in the greenest glasse lyeth hid

hid the greatest Serpents : painted pots commonly hold deadly poyson: and in the clearest water the ugliest Tode; and the fairest woman hath some filthinesse in her.

All is not gold that glistereth: a smiling countenance is no certaine testimonial of a merry heart, nor costly garments of a rich purse; men doe not commend a ludge, for that he weareth a Skarlet gowne, but for his iust dealings; no more are women to be esteemed of by the ornament of their brauery, but for their good behaviour, yet there is no riuer so cleare, but there is some durt in the bottome: But many a man in this land, we need not goe any further for examples, but here, wee may see many fooles in euery place snared in womens nets, after a little familiarity and acquaintance with them : I thinke if they were numbred, the number would passe infinite, if it were possible, which for the loue of wantons haue lost their voyages at Sea, to their great hinderances, and many other haue neuer regarded the farre distance which they haue beene from their countrey and friends, vntill they had consumed their substance, and then being ashamed to returne home againe in such bad sort, I meane by weeping-crosse, and penniless-bench, many of them rather chuse to deserue New-gate, and so come to Tiburne, farre contrary to the expectation of their friends and Parents, which had otherwise prouided for them, if they had had grace, or would haue beene ruled.

## CHAP. II.

*The second Chapter sheweth the manner of such Women as liue vpon euill report: It also sheweth that the beautie of Women haue beene the bane of many a man, for it hath overcome valiant and strong men, eloquent and subtil men, And in a word it hath overcome all men, as by examples following shall appeare.*



First that of *Salomon*, vnto whom God gaue singular wit and wisedome, yet he loued so many women, that he quite forgot his God, which alwaies did guide his steps, so long as he liued godly, and ruled iustly: but after he had glutted himselfe with women, then he could say; *Vanitie, of vanities, all is but vanitie*: He also in many places of his booke of Prouerbs exclames most bitterly against lewd women, calling them all that naught is, and also displayeth their properties: and yet I cannot let men goe blamelesse, although women goe shamelesse; but I will touch them both: for if there were not receiuers, then there would not be so many stealers: if there were not so many Knaues, there would not be so many Whores; for they both hold together to boulder each others villany: for alwaies birds of a feather will flocke together, hand in hand, to bolster each others villanie. Men I say may liue without women, but women cannot liue without men: For *Venus* whose beauty was excellent faire, yet when she needed a mans help, she took *Vulcan* a club-footed Smith: And therefore if a womans face

face glister, and her gesture pierce the Marble wall, or if her tongue be so smooth as oile, and so soft as silke, and her words so sweet as honey; or if she were a very Ape for wit, or a bagge of gold for wealth; or if her personage haue stolne away all that nature can afford, and if she be deckt vp in gorgeous apparell, then a thousand to one but she will loue to walke where she may get acquaintance, and acquaintance bringeth familiarity, and familiarity setteth all follies abroach, and twenty to one that if a woman loue gadding, but that she will pawne her honesty, to please her fantasie.

Man must be at all the cost, and yet liue by the losse; a man must take all the paines, and women will spend all the gaines: a man must watch and ward, fight and defend, till the ground, labour in the vineyard, and looke what he getteth in seauen yeares, a woman will spread it abroad with a forke in one yeare, and yet little enough to serue her turne, but a great deale to little to get her good will: nay, if thou giue her neuer so much, and yet if thy personage please not her humour, then will I not giue a halfe-penny for her honesty at the yeares end.

For then her brest will be the harbourer of an enuious heart, and her heart the storehouse of poysoned hatred, her head will deuise villany, and her hands are ready to practise that which her heart deuiseth. Then, who can but say that Women sprung from the Diuell, whose heads, hands, hearts, minde and soules are euill? for women are called the hooke of all euill, because men are taken by them, as fish is taken with the hooke.

For women haue a thousand waies to entise thee, and ten thousand waies to deceiue thee, and all such fooles



as are sutors vnto them: some they keepe in hand with promises, and some they feede with flattery, and some they delay with dalliance, and some they please with kisses: they lay out the foldes of their haire, to entangle men into their loues; betwixt their breasts is the valley of destruction, & in their beds there is hell, sorrow & repentance. Eagles eate not men till they are dead, but women deuoure them aliue: for a woman wil pick thy pocket, and empty thy purse, laugh in thy face and cut thy throat: they are vngratefull, perjured, full of fraud, flouting and deceit, vnconstant, waspish, toyish, light, sullen, proud, discourteous and cruell, and yet they were by God created, and by nature formed, and therefore by policy and wisdom to be auoyded; for good things abused, are to be refused, or else for a moneths pleasure she may hap to make thee goe starke naked: she wil giue thee rostmear, but she will beat thee with the spit: if thou hast crownes in thy purse, shee will be thy hearts gold, vntill she leaue thee not a whit of white money; they are like summer birds, for they will abide no storme, but flocke about thee in the pride of thy glory, and flye from thee in the stormes of affliction: for they aime more at thy wealth then at thy person, and esteeme more thy mony, then any mans vertuous qualities; for they esteeme of a man without money, as a horse doth of a faire stable without meate: they are like Eagles, which will alwaies flie where the carion is.

Shee will play the horse-leach to suck away thy wealth, but in the winter of thy misery shee will flie away from thee; Not vnlike the Swallow, which in the summer harboureth her selfe vnder the eues of an house, and againe  
winter



winter flieth away, leauing nothing but dirt behinde her.

*Salomon* saith, he that will suffer himselfe to be led away, or take delight in such womens company, is like a foole which reioyceth when he is led to the stocks. *Pro. 7.*

*Hosea*, by marriage with a lewd woman of light behauiour, was brought into idolatry, *Hosea 1.* *S. Paul* accounteth fornicators so odious, that we ought not to eate meat with them; he also sheweth that fornicators shall not inherit the kingdome of Heauen, *1 Corinth. the 9. and 11. verse.*

And in the same Chapter *S. Paul* excommunicateth fornicators, but vpon amendment he receiueth them againe. Whoredome is punished with death, *Deuteronomy 22. 21. and Genesis 38. 24.* *Phinehas* a Priest thrust two Adulterers, both the man and the woman, through the belly with a speare, *Numbers 25.*

God detesteth the money or goods gotten by whoredome, *Deuteronomy 23. 17. 18.* Whores called by diuers names, and the properties of whores, *Prou. 7. 6. and 2.* A whore enuieth an honest woman, *Esdrae 16. and 42.* Whoremongers God will iudge, *Heb. 13. and 42.* They shall haue their portions with the wicked, in the lake that burneth with fire and brimstone. *Reuelation the 21. 8.*

Onely for the sinne of whoredome God was sorry at the heart, and repented that euer he made man, *Genesis 6. 67.*

Saint *Paul* saith, to auoyd fornication, euery man may take a wife, *1 Corinthians the 7. 2.*

Therefore hee which hath a wife of his owne, and yet goeth to another woman, is like a rich Thiefe, which will steale when he hath no need.

D

There

There are three waies to know a whore : by her wanton lookes, by her speech, and by her gate, *Ecclesiasticus* 26. and in the same chapter he saith that we must not giue our strength vnto harlots; for whores are the cuill of all euils, & the vanity of al vanities; they weaken the strength of a man, and depriue the body of his beauty; it furroweth the browes, and maketh the eyes dimme; and a whorish woman causeth the Feauer and the Gout : and at a word, they are a great shortning to a mans life.

For although they seeme to be so dainty as sweet meat, yet in tryall not so wholesome as sowre sauce: they haue wit, but it is all in craft; if they loue it is vehement; but if they hate, it is deadly.

*Plato* saith, that women are either Angels or Diuels, and that they either loue dearely, or hate bitterly; for a woman hath no meane in her loue, nor mercy in her hate; no pittie in reuenge, nor patience in her anger; therefore it is said that there is nothing in the world which both pleaseth and displeaseth a man more then a woman; for a woman most delighteth a man, and yet most deceiueth him : for as there is nothing more sweet vnto a man then a woman when shee smileth; euen so, there is nothing more odious then the fierce or angry countenance of a woman.

*Salomon* in his 20. of *Ecclesiastes* saith, that an angry woman will come at the moth like a Bore: if all this be true, as most true it is, why shouldest thou spend one houre in the praise of women, as some fooles doe? for some will brag of the beauty of such a maid; another will vaunt of the brauery of such a woman, that she goeth beyond all the women in the Parish : againe, some studie their fine wits,

wits, how they may cunningly sooth women, and with Logicke how to reason with them; and with Eloquence to perswade them; they are alwaies tempering their wits, as Fiddlers doe their strings, who wrest them so high, that many times they stretch them beyond time, tune, and reason.

Againe, there are many that weary themselves with dallying, playing and sporting with women, and yet they are neuer satisfied with the vnfatiable desire of them; if with a song thou wouldest be brought a sleepe, or with a dance be led to delight, then a faire woman is fit for thy dyer: if thy head be in her lap, she will make thee beleene that thou art hard by Gods seat, when indeed thou art iust at hell gate.

*Theodora* a monstrous strumpet, on a time made her brags to *Socrates* of the great haunt of lusty Gallants which came to her house, and furthermore she told him that she could get away more of his Schollers from him, then he could of hers from her.

No maruell (quoth *Socrates*) for thy ways seeme pleasant and easie, and that is the way youth loues to walk in; but the way that leadeth to a vertuous life, seemeth full of brambles and bryers: And to match with this, there is an history that makes mention of three notable Curtizans, whose names were *Lania*, *Flora* & *Layes*: *Lania* and *Layes* were *homo*, common to all men, they would play at small game, rather then sit out; these three Strumpets during their life time, were the beautifullest and richest of that trade in the world, and had three seuerall gifts, whereby they allured their Louers to seeke their fauours.

The Engine wherewith *Lania* entrapped her Louers;

Theodora a monstrous strumpet

proceeded from her eyes ; for by her smiling countenance, and wanton lookes, she greatly inflamed all that beheld her. And *Flora* won her louers by her excellent wit and eloquent tongue. And *Layes* enticed her Louers by her sweet singing and pleasant fingering of Instruments of musicke.

But now againe to *Lania*, King *Demetrius* gaue but a glauce of his eies suddenly vpon her, and was taken presently with her net, and spent eleuen talents of silver vpon her, which he had provided and appointed to pay his souldiers : and furthermore he quite forsooke his owne wife, and neuer left the company of this Strumpet, vntill death tooke her from him ; and after she was dead, hee made great moane for her death ; he also kissed and embraced her, and caused her to be buried vnder his window ; that so often as he did see her graue, hee might bewaile her death.

*Layes* likewise had a King, whose name was *Pirrhus*, which was her chiefe friend, but yet hee serued but as it were for a cloak ; for he continued not very long with her in Greece, but went himselfe to the warres in Italy, but in his absence she was not onely sought to, but obtained of many, and set downe her price, that before she would doe her worke, she would haue her money.

Now to *Flora*, she was a Kings daughter, her Parents died when she was of the age of fiftene yeares, and shee was left as rich as beautifull, she had the bridle of liberty throwne on her necke, so that she might runne whither she would ; for shee was without controulment, so that sodainly she determined to trauell & see the wars of Africa, where she made sale both of her personage and honor,  
King

King *Menalaus* was the first that made loue vnto her, as hee was marching to the warres of Carthage, and spent more money vpon her, then in conquering his enemies.

But as she was of noble race, so it is said, that she neuer gaue her selfe ouer to meane or petty company, as the other two did; but shee had a scroule set ouer her gate, the tenor whereof was thus, King, Prince, Emperour or Bishop, enter this pallace and welcome: neither was this *Flora* so greedie of gold, as the other two were; for on a time one of her familiar friends, asked her the cause why she did not make price of her loue? shee made this answer, I commit my body to none but to Princes and Noblemen, and I swere there was neuer man gaue me so little, but that I had more then I would haue asked, or that I looked for; and furthermore she said, that a noble woman ought not to make price of her loue: all things are at a certaine rate, except loue, and that a woman of great beauty should be so much esteemed of, as she esteemes of her selfe. Shee dyed at the age of fortie yeares, and the wealth she left behinde her in Rome, was valued to be so much, as would haue builded new wals round about the Citie, if there had beene no wals at all.

Was not that noble Citie of Troy sacked and spoyled for the faire *Hellena*? and when it had cost many mens liues and much bloud was shed, & when they had got the conquest, they got but an harlot. By this and that which followeth thou shalt see the power of women, how it hath beene so great, and more preuailed in bewitching mens wits, and in ouer-comming their senses, then all other things whatsoeuer. It hath not onely vanquished Kings and Keisars, but it hath also surpris'd castles & countries,

may, what is it that a woman cannot doe, which knowes her power?

Therefore stay not alone in the company of a woman, trusting to thy own chastity, except thou be more stronger then *Sampson*, more wise then *Salomon*, or more holy then *Dauid*; for these and many more haue beene overcome by the sweet entisements of women, as thou shalt read hereafter.

It is said, that the Gods themselues did change their shapes, for the loue of such women as they lusted after: *Jupiter* he transformed himselfe into a Bull, *Neptune* into a Horse, and *Mercury* into a Goat.

*Aristippus* desired sweet meat for his belly, and a faire woman for his bed.

But in my minde, he that layes his net to catch a faire woman, hee may chance to fall into the sprindge which was layd for a Woodcocke: therefore I doe admonish young men, and I aduise old men, and I counsell simple men, and I warne all men, that they fly from a wicked woman, as from the pestilence, or else she will make thee flye in the end,

*Aristotle*, for keeping company with a quean in Athens, was faine to runne away, to saue himselfe from punishment; and yet he had dwelt there, and wrote many books for the space of thirty yeeres.

Again *Sampson* and *Hercules* for all their great strength and conquest of Giants and Monsters, yet the one yeelded his club at *Dianer*'s foote, and the other reuealed his strength to *Dalilah*, and paid his life for his folly.

The sugred and renowned Orators *Demosthenes* and *Hortensius*, the one came from *Athens* vnto *Corinth*, to compound

compound and agree with *Layes* a common strumpet, as you heard before of her, and yet he had but one nights lodging with her. And the other was so farre in loue with another bird of the same cage, the which hee could not obtaine, nor yet could he conquer his affection, vntill hee had quite pined himselfe away, so that in short time hee had wasted himselfe to nothing.

*Plato*, for all his great Philosophy and knowledge, yet he kept company with *Archenasse* when she was old, and forsaken of all her Louers: for she had giuen her selfe to a number in her youth, yet neuerthelesse *Plato* so loued her, that he wrote many verses in commendation of her.

Also *Socrates* for his grauity and wisdom is renowned throughout all the world, yet he most dearly loued *Alpasy*, an old and ouer-worne Strumpet.

Loue stayed King *Antiochus* in *Calceida* a whole winter, for one maide that he fancied there, to his great hinderance.

Loue stayed King *Hanniball* in *Capua* a long season, laying all other his necessary affaires aside, the which was no small hinderance to him; for in the meane while his enemies inuaded a great part of his Countrey.

Likewise *Iulius Cesar*, he continued in *Alexandria* a long season, not for the loue of one, but hee lusted after many, to his great infamy and disgrace.

That great Captaine *Holofernes*, whose sight made many thousands to quake, yet he lost his life and was slaine by a woman.

Was not *Herods* loue so great to a woman, that he caused *Iohn Baptist* to loose his head for her sake?

Wherefore to auoid the sight, many times is the best  
rafor:



raſor, to cut off the occaſion of the euill which commeth by women : For had not *Holofernes* ſeene the beauty of *Iudith*, and marked the fineneſſe of her foote, he had not loſt his head by her. If *Herod* had not ſeene *Herodius* daughter daunce, he had not ſo raſhly granted her Saint *Iohn Baptiſts* head. Had not *Eua* ſeene the Apple, and alſo ſhe was tempted with the beauty of the Serpent, who as our Schoole-men doe write, that he ſhewed himſelfe like a faire yong man ; but had not ſhe ſeene it, I ſay, ſhe had not eaten thereof, to her own grieſe and many more. By ſight, the wife of *Phaiphar* was moued to luſt after her ſeruant *Ioseph*. It is ſaid of *Semiramis* of *Babylon*, that after her huſbands death, ſhe waxed ſo vnſatiablenesse in carnall luſt, that two men at one time could not ſatiſſie her deſire, and ſo by her vnſatiablenesse, at length all *Persia* grew full of whores.

And likewise of one *Veniſe* a ſtrumpet in *Cipris*, it is ſuppoſed, that by her fame and ill life, ſhe cauſed all *Cipris* at length to be full of queanes.

And of one faire *Rodape* in *Egypt*, who was the firſt noted woman in that Country, but at length all the whole Country became full of Strumpets.

It is not ſtrange, that the ſeed of one man ſhould breed ſuch woe vnto all men ?

One ſaid vnto his friend, Come, let vs goe ſee a pretty wench. The other made this anſwere ; I haue, ſaid he, ſhaken ſuch fetters from my heeles, and I will neuer goe where I know I ſhall repent afterwards : but yet happily ſome may ſay vnto me, If thou ſhouldeſt reſuſe the company or the curteſie of a woman ; then ſhe would account thee a ſoft-ſpirited foole, a milke-ſop, and a meacocke.

But



But alas fond foole, wilt thou more regard their babble then thine owne blisse? or esteeme more their frumps, then thine owne welfare? dost thou not know that Women alwayes striue against wisdom, although many times it be to their vtter ouerthrow? Like the Bee which is often hurt with her owne hony; euen so wõmen are often plagued with their owne conceit, waighing downe loue with discourtesie, giuing him a weed, which presents them with flowers: as their catching in iest, and their keeping in earnest, and yet she thinks that she keeps her selfe blamelesse, and in all ill vices shee would goe namelesse: but if shee carry it neuer so cleane, yet in the end shee will be counted but for a cunny-catching queane: and yet she will sweare that she will thrue, as long as she can finde one man aliue: for shee thinks to doe all her knauery inuisible; she will haue a figge-lease to couer her shame; but when the fig-lease is dry and withered, it doth shew their nakednesse to the world. For take away their painted cloathes, and then they looke like ragged wals: take away their ruffes, and they looke ruggedly: their coyfes and stomachers, and they are simple to behold: their hayre vntrust, and they looke wildely, and yet there are many which lay their nets to catch a pritty woman, but hee which getteth such a prize, gaines nothing by his aduenture, but shame to the body, and danger to the soule; for the heate of the young bloud of these wantons, leads many vnto destruction for this worlds pleasure. It inchantes your mindes and enfeebleth your bodies with diseases, it also scandalleth your good names, but most of all, it indangereth your soules. How can it otherwise choose, when lust and vncleannesse continually

E

keepe

keepe them company, gluttony and sloath serueth them at the table, pride and vaine glory apparelleth them; but these seruants will waxe weary of their seruice, and in the end they shall haue no other seruants to attend them, but onely shame, grieve and repentance: but then, oh then, (you will say) when it is too late; Oh would to God that wee had beene more carefull of true glorious modestie, and lesse cunning to keepe wantons company! Oh therefore remember, and thinke before-hand, that euery sweet hath his sowre: then buy not with a drop of hony a gallon of gall. Doe not thinke that this worlds pleasure will passe away with a trifle, and that no sooner done, but presently forgotten: No, no, answere your selues, that the punishment remaineth eternally, and therefore better it were to be an addle egge, then an ill bird. For wee are not borne for our selues to liue at pleasure, but to take paines, and to labour for the good of our Countrey, yet so delightfull is the present sweetnesse, that we neuer remember the following sowre: for youth is too-too easily wonne and overcome with the worlds vanities: Oh, too soone (I say) is youth in the blossomes deuoured with the Caterpillers of foule lust and lasciuious desires. The blacke Fiend of Hell, by his inticing sweet sinne of lust, drawes many young wits to confusion: for in time it drawes out the heart-bloud of your good names, and that being once lost, is neuer gotten againe.

Againe, Lust causeth you to doe such foule decdes, which makes your fore-heads for euer afterwards seeme spotted with blacke shame and euerlasting infamy, by which meanes, your graues after death are closed vp with times scandall. And yet women are easily wooed, and  
soone

soone won, got with an Apple, and lost with the paring: young wits are soone corrupted, womens bright beauties breede curious thoughts; and golden gifts easily ouercome wanton desires, with changing modesty into pastimes of vanity, and being once delighted therein, continue in the same without repentance: you are onely the peoples wonder, and misfortunes banding ball, tost vp & downe the world with woe vpon woe; yea, ten thousand woes will be galloping hard at your heeles, and pursue you wheresoeuer you goe: for those of ill report cannot long stay in one place, but rome and wander about the world, and yet euer vnfortunate, prospering in nothing, forsaken and cast out of all ciuill companies, still in feare lest Authority with the sword of Iustice barre them of liberty. Loe thus your liues are despised, walking like night-Owles in misery, and no comfort shall be your friend, but onely Repentance comming too late, and ouer-deare bought. A penance and punishment due to all such hated creatures as these are.

Therefore beleue all you vnmarried wantons, and in beleeuing grieue, that you haue thus unluckily made your selues neither maides, widdowes, nor wiues, but more vile then filthy channell-durt, fit to beswept out of the heart and suburbs of your Countrey. O then suffer not this worlds pleasure to take from you the good thoughts of an honest life: But downe, downe vpon your knees you earthly Serpents, and wash away your blacke sinne with the christall teares of true sorrow and repentance, so that when you wander from this inticing world, you may be washed and cleansed from this foule leprosie of nature.

Loe thus in remorse of minde my tongue hath vttered to the wantons of the world, the abundance of my hearts grieve, which I haue perceiued by the vnseemely behauiour of vnconstant both men and women, yet men for the most part are touched but with one fault, which is drinking too much: but it is said of women, that they haue two faults, that is, they can neither say well nor yet doe well.

For commonly women are the most part of the fore-noone painting themselves, and frizling their hayres, and prying in their glasse like Apes, to pranke vp themselves in their gaudies, like Puppets; or like the Spider which weaues a fine web to hang the Flie. Amongst women she is accounted a slut which goeth not in her silkes: therefore if thou wilt please thy Lady, thou must like and loue, sue and serue, and in spending thou must lay on load; for they must haue maintenance howsoeuer thou get it, by hooke or by crooke, out of *Judas* bag, or the *Diuels* budget, thou must spare neither lands nor liuing, money nor gold.

For women will account thee a pinch-penny, if thou be not prodigall; and a dastard, if thou be not ventrous: for they account none valiant, except they be desperate. If silent, a sot; if full of words, a foole; iudging all to be Clownes which be not Courtiers. If thou be cleanly in thine apparell, they will tearme thee proud; if meane in apparell a slouen; if tall, a lunges; if short, a dwarfe: for they haue ripe wits and ready tongues; and if they get an inch, they will claime an ell: she will coll thee about the necke with one hand, but the other shall be diuing into thy pocket, and if thou take her with the manner, then it

was

was but in iest, but many times they take in iest, and (if they be not spyed) keepe it in earnest: but if thy pockets grow empty, and thy revenues will not hold out longer to maintaine her pompe and brauery, then she presently leaues to make much of thy person, and will not sticke to say vnto thee, that she could haue bestowed her loue on such a one as would haue maintained her like a woman; so by this meanes they weaue the web of their owne woe, and spin the thred of their owne thraldome; if they lacke they will lacke at the last, for they will cut it out of the whole cloath so long as the piece will hold out.

Is not the Bee hived for his honey, the Sheepe sheared for his fleece, the Oxe necke wrought for his masters profit, the Fowle plucked for her feathers, the tree grafted to bring forth fruit, and the earth laboured to bring forth Corne? But what labour or cost thou bestowest on a woman is all cast away; for shee will yeeld thee no profit at all: for when thou hast done all, and giuen them all that they can demaund, yet thou shalt be as well rewarded as those men were, whom *Esop* hyred for three-halfe-pence a day to heare him recite his Fables. These things being wisely considered, then what a foole art thou to blinde thy selfe in their bold behauiour, and bow at their beekes, and come at their calls, and sell thy lands to make them swimme in their silkes, and let in their iewels, making *Jill* a Gentlewoman, insomuch that shee careth not a penny for the finest, nor a figge for the proudest? she is as good as the best, although she haue no more honesty then hardly to serue her owne turne; suffering every mans fingers as deepe in the dish as thine are in the platter, and every man to angle where thou castest thy

30  
hooke, holding vp to all that come ; not much vnlike a Barbers chaire, that so soone as one knaue is out, another is in, a common hackney for euery one that will ride, a boat for euery one to row in: now if thy wealth do begin to faile, then she biddeth thee farewell, and giues thee the *adieu* in the Diuels name : not much vnlike the knauiſh Porters in *Bristow*, who will cry, A new master, a new, and hang vp the old. If the matter be so plaine, then consider this, that the house where such a one keepeth her residence, is more odious with slander, then carrion doth infect the ayre with stinke ; let them flatter how they will, there is no loue in them but from the teeth outward. I blaze their properties the plainer, and giue thee the stronger reasons, because I would haue thee lothe the alluring traines of such deceitfull and lasciuious women: although she make great protestations of loue, and thereto bindeth her selfe with most damnable oathes, then beleue her least, of all, for there is no more hold in her oathes, nor in her loue, then is certainty of a faire day in *Aprill*, although it looke neuer so cleare, yet it may turne to a foule. I haue scene a Curtizan thus pictured out :

First, a faire yong man blinde, and in his armes a beautifulfull woman, with one hand in his pocket, shewing her theft, and a knife in the other hand to cut his throat.

Now peradventure thou maist say vnto that, thou dost not know one woman from another without some trial, because all women are in shape alike : for the sowre crab is like the sweet Pippin. True it is, so the Rauen is a bird, and the Swan is but a bird : euen so, many women are in shape Angels, but in qualities Diuels, painted Coffins with rotten bones. The Estridge carryeth faire feathers;  
but

but rancke flesh. The hearbe *Molio* carryeth a flowre as white as snow, but a roote as blacke as inke.

Although women are beautifull, shewing pittie, yet their hearts are blacke, swelling with mischiefe, not much vnlike vnto old trees, whose outward leaues are faire and Greene, & yet the body rotten: if thou haunt their houses, thou wilt be enamoured; and if thou doe but hearken to these *Syrens*, thou wilt be enchanted, for they will allure thee with amorous glances of lust, and yet kill thee with bitter looks of hate: they haue dimples in their cheekes to deceiue thee, and wrinckles in their browes to betray thee: they haue eyes to intice, smiles to flatter, imbrace-ments to prouoke, becke to recall, lips to inchant, kisses to inflame, and teares to excuse themselves.

If God had not made them onely to be a plague to man, hee would neuer haue called them necessary euils, and what are they better? for what doe they eyther get or gaine, saue or keepe? nay, they doe rather spend and consume all that which a man painfully getteth: a man must be at all the cost, and yet liue by the losse.

It is very easie for him which neuer experienced himselfe in that vaine pleasure, or repenting pleasure, choose you whether, I meane the accompanying of lewd women: but such as are exercised and experimented in that kinde of drudgery, they I say haue a continuall desire, and temptation is ready at hand: therefore take heede at the first, suffer not thy selfe to be led away into lustfull folly: for it is more easie for a young man or maide to forbear carnall act, then it is for a widow, and yet more easie for a widow, then for her that is married, and hath her husband wanting: then take heed at the first, for there is nothing



thing gotten by women but repentance.

For women are like the Bay-tree, which is euer greene but without fruit; or like the vnprofitable thorne, which beareth as trim a blossome as the Apple: this is nothing but to tell thee, that thou must not iudge of gold by the colour, nor of womens qualities by their faces, nor by their speeches; for they haue delicate tongues, which will rauish and tickle the itching eares of giddy-headed yong men, so foolish, that they thinke themselues happy if they can but kisse the Dazie whereon their lone did tread: who if she frowne, then he descends presently into hell: but if she smile, then is he carried with wings vp into heaven: there is an old saying, that when a dog wags his taile hee loues his master.

Some thinke, that if a woman smile on them, she is presently ouer-head and eares in loue: one must weare her gloue, another her garter, another her colours of delight, and another shall spend and liue on the spoyle which she getteth from all the rest: then if thou wilt giue thy body to the Chyrurgion, and thy soule to the Diuell, such women are fit for thy diet. Many creatures of euery kind resemble women in condition: for some horse an vn-skilfull rider can hardly disorder; and some againe in despiht of the best rider that is, will haue a fadish trick: some Hawke although she be ill serued, yet will sit quiet; and some if neuer so well serued, yet will continually flye at checke: againe, some hounds by no meanes will forsake their vndertaken game, and some againe in despiht of the huntsman will continually runne at randome; and some men will steale if their hands were bound behinde them; and some againe will rather starue then steale: euen

so



so some women will not be wonne with seauen yeares louing, and some againe will offend with an houres libertye.

Therefore if thou study a thousand yeares, thou shalt finde a woman nothing else but a contrary vnto man: nay, if thou continue with her an hundred yeares, thou shalt finde in her new fancies, and contrary sorts of behauiour; therefore if all the world were paper, and all the sea inke, and all the trees and plants were pens, and euery man in the world were a writer, yet were they not able with all their labour and cunning, to set downe all the crafty deceits of women.

Now me thinkes I heare some of you say, that young wits are soone corrupted, and that womens bright beauty breedeth various thoughts in men, also golden gifts easily ouercommeth wanton womens desires: and thereby make them become *Venus* darlings, quite changing customes of modestie into passions of vanitie, wherein once delighted, they continue in the same without repentance or sorrow. But out alas you lasciuious Dames, these lewd conditions of yours will speedily bring all your ioyes to sorrow.

### CHAP. III.

*The third Chapter sheweth a remedy against loue, also many reasons not to be too hasty in choise of a Wife. But if no remedy be but thou wilt marry, then how to choose a Wife, with a commendation of the good, vertuous and honest Woman.*



Be not too hasty to marry, for doubles if thou marry in hast, thou wilt repent by leasure. For there are many troubles which come galloping at the heeles of a woman, which many young men before-hand doe not thinke of. The world is not all made of Oate-meale; nor all is not Gold that glisters; nor a smiling countenance is no certaine testimoniall of a merry heart; nor the way to heaven is not strewed with rushes; no more is the cradle of ease in a womans lappe. If thou wert a seruant or in bondage before, yet when thou marriest thy toyle is neuer the nearer ended; but euen then and not before, thou changeest thy golden life which thou didst lead before, in respect of the married, for a drop of honey, which quickly turneth to be as bitter as Worme-wood. And therefore farre better it were to haue two ploughs going, then one cradle, and better a barne filled, then a bed; therefore cut off the occasion which may any way bring thee into fooles Paradise. Then first and aboue all, shun idlenesse; for idlenesse is the beginner and maintainer of loue, therefore apply thy selfe about some affaires, or be occupied about some businesse: for so long as thy minde or thy body is in labour, the loue of a woman is not remembred, nor lust neuer thought vpon; but if thou spend thy time idely amongst women, thou art like vnto him which playeth with the Bee, who may sooner feele of her sting then taste of her hony; hee that toucheth pitch may be defiled therewith; Roses vnaduisedly gathered, pricke our fingers; bees vn gently handled, sting our faces; and yet the one is pleasant, and the other is profitable. And if thou be in company of women, the Diuell himselfe hath

not more illussions to get men into his net, then women haue deuises & inuentions to allure men into their loue; and if thou suffer thy selfe once to be led into fooles paradise, (that is to say) the bed or closet wherein a woman is, (then I say) thou art like a Bird snared in a Lime-bush, which the more she striueth, the faster she is. It is vnpossible to fall amongst stones, and not be hurt, or amongst thornes and not be prickt, or among nettles and not be stung: a man cannot carry fire in his bosome, and not burne his cloathing; no more can a man liue in lowe, but it is a life as wearisome as hell, and hee that marrieth a wife, matcheth himselfe vnto many troubles. If thou marriest a still and a quiet woman, it will seeme to thee that thou ridest but an ambling horse to hell; but if with one that is froward and vnquiet, then thou wert as good ride a trotting horse to the Diuell: heerein I will not be my owne caruer, but I referre you to the iudgement of those which haue seene the troubles and felt the torments; for none are better able to iudge of womens qualities, then those which haue them, none feeles the harshnesse of the Flint, but he that strikes it; none knowes where the shoe pincheth, but he that weares it. It is said that a man should eate a bushell of salt with one which he meanes to make his friend, before hee put any great confidence or trust in him: And if thou be so long in choosing a friend, in my minde thou hadst neede to eate two bushells of salt with a woman, before thou make her thy wife; otherwise, before thou hast eaten one bushell with her, thou shalt taste of ten quarters of sorrow, and for euery dram of pleasure an ounce of paine, and for euery pinte of honey a gallon of gall, and for euery inch of mirth an ell

of moane. In the beginning, a womans loue seemeth delightfull, but endeth with destruction; therefore hee that trusteth to the loue of a woman, shall be as sure as he that hangerh by the leafe of a tree in the latter end of Summer: and yet there is great difference betwixt the standing poole, and the running streame, although they are both waters.

Therefore of two euils, chuse the least, and auoid the greatest. But my meaning is not here to aduise thee to chuse the least woman: for the little women are as vnhappy as the greatest; for though there stature be little, yet their hearts are big: then speake faire to all, but trust none, and say with *Diogenes*, It is too soone for a young man to marry, and too late for old men. One asked a Philosopher, what the life of a married man was? he answered, Misery: And what is his felicity? Misery: for he still lingers in hope of further ioy: And what is his end? and he still answered, Misery.

There are sixe kindes of women that thou shouldest take heede that thou match not thy selfe to any one of them: that is to say, good nor bad, faire nor foule, rich nor poore; for if thou marriest one that is good, thou maist quickly spill her with too much making of her: for when prouender pricks a woman, then shee will grow knauish: and if bad, then thou must support her in all her bad actions, and that will be so wearisome vnto thee, that thou hadst as good draw water continually to fill a bottomlesse tub: if she be faire, then thou must doe nothing else but watch her? and if shee be foule and loathsome, who can abide her? if shee be rich, then thou must forbear her because of her wealth: and if shee be poore then

then thou must needes maintaine her.

For if a woman be neuer so rich in dowrie, happy by her good name, beautifull of body, sober of countenance, eloquent in speech, and adorned with vertue, yet they haue one ill qualitie or other, which ouerthroweth all the other: like vnto that Cow which giueth great store of milke, and presently striketh it downe with her foot: such a Cow is as much to be blamed for the losse, as to be commended for the gift: or like as when men talke of such a man, or such a man, he is an excellent good workeman, or he is a good Chirurgion, or a good Philitian, or hee is a pretty fellow of his hands, but if they conclude with this word, But it is pittie, he hath one fault, which commonly in some men is drunkenness, then I say, if he were endued with all the former qualities, yet they cannot gaine him so much credit to counterpoise the discredit that commeth thereby.

It is said of men, that they haue that one fault, but of women it is said that they haue two faults, that is to say, they can neither say well, nor doe well: there is a saying that goeth thus; that things far fetcht and deare bought are of vs most dearely beloued: the like may be said of women although many of them are not farre fetched, yet they are deare bought; yea, and so deare, that many a man curseth his hard penniworth, and bannes his owne heart. For the pleasure of the fairest woman in the world lasteth but a hony-moone, that is, while a man hath glutted his affections, and reaped the first fruit: his pleasure being past, sorrow and repentance remaineth still with him.

Therefore to make thee the stronger to strue against

these tame Serpents, thou shalt haue more strings to thy bow then one, it is safe riding at two ankers; alwaies looke before thou leape, least thy shins thou chance to breake. Now the fire is kindled, let vs burne the other fagot, and so to our matter againe.

If a woman be neuer so comely, thinke her a counter-fait; if neuer so straight, thinke her crooked; if she be well set; call her a bosse; if slender, a hazell twig; if browne, thinke her as blacke as a Croe; if well-coloured, a painted wall; if sad, or shame-fac'd, then thinke her a clowne; if merry and pleasant, then she is the liker to be a wanton. But if thou be such a foole that thou wilt spend thy time and treasure, the one in the loue of women; and the other to delight them; in my minde thou resemblest the simple Indians, who apparell themselues most richly when they goe to be burned.

But what should I say? some would not giue their bable for the Tower of London. He that hath sailed at sea, hath seene the dangers, and hee that is married, can tell of his owne woe, but he that is neuer burnt, will neuer dread the fire. Some will goe to dice, although they see others loose their money at play, and some will marry though they beg together. Is it not strange that men should be so foolish to dote on women, who differ so farre in nature from men? for a man delights in armes, & in hearing the ratling drums, but a woman loues to heare sweet musick on the Lute, Cittern, or Bandora: a man reioyceth to march among the murdered carcasses, but a woman to dance on a silken carpet; a man loues to heare the threatnings of his Princes enemies, but a woman weepes when she heares of wars: a man loues to lye on the cold grasse,  
but

but a woman must be wrapped in warme mantles: a man triumphs at warres, but a woman reioyceth more at peace.

If a man talke of any kinde of beast or fowle, presently the nature is knowne: as for example, the Lyons are all strong and hardy, the Hares are all fearefull and cowardly, the Doves are all limple, and so of all beasts & fowles the like, I meane, few or none swaruing from his kinde; but women haue more contrary sorts of behaiour then there be women: and therefore impossible for a man to know all, no nor one part of womens qualities, all the dayes of his life.

Some with sweet words vndermine their Husbands, as *Dalila* did *Sampson*, and some with chiding and brawling are made weary of the world, as *Socrates* and others: *Socrates* when his wife did chide and brawle, would goe out of the house till all were quiet againe: but because hee would not scould with her againe, it griued her the more; for on a time shee watched his going out, and threw a chamber-pot out of a window on his head; Ha, ha, quoth hee; I thought after all this thunder there would come raine.

There is an history maketh mention of one named *Annynious*, who inuited a friend of his to goe home with him to supper; but when he came home, he found his wife chiding and brawling with her Maidens, whereat his guest was very much discontented. *Annynious* turning to him, said: Good Lord how impatient art thou? I haue suffered her these twenty yeares, and canst not thou abide her two houres? by which meanes he caused his wife to leaue chiding, and laughed out the matter.

There



There is no woman but either she hath a long tongue, or a longing tooth, and they are two ill neighbours, if they dwell together: for the one will lighten the purse, if it be still pleased, and the other will waken thee from thy sleepe, if it be not charmed. Is it not strange of what kinde of mettall a womans tongue is made, that neither correction can chasten, nor faire meanes quiet? for there is a kinde of venome in it, that neither by faire meanes nor foule they are to be ruled. All beasts by men are made tame, but a womans tongue will neuer be tame; it is but a small thing and seldome seene, but it is often heard, to the terrour and vtter confusion of many a man.

Therefore as a sharpe bit curbs a froward horse, euen so a curst woman must be roughly vsed: but if women could hold their tongues, then many times men would hold their hands. As the best metled blade is mixt with iron, euen so the best woman that is, is not free from faults: the goodliest gardens are not free from weedes, no more is the best, nor the fairest woman from ill deedes.

*Hee that vseth troth to tell,  
May blamed be, though he say well.  
If thou be young, marry not yet;  
If thou be old, thou wilt haue more wit:  
For young mens wiues will not be taught.  
And old mens wiues are good for nought.  
And he that for a woman strives by law,  
Shall strue like a cox-combe, and proue but a Daw:  
Then buy thou not with ouer-much cost,  
The thing which yelds but labour lost.*

Diuers beasts and fowles by nature haue more strenght in one part of the body then in another; as the Eagle in  
the



the beake, the Vnicorne in the horne, the Bull in the head, the Beare in the armes, the Horſe in his breaſt, the Dogge in his teeth, the Serpent in his taile: but a womans chiefe ſtrength is in her tongue. The Serpent hath not ſo much venome in his taile, as ſhe hath in her tongue; and as the Serpent neuer leaueth hiſſing and ſtinging, and ſeeking to doe miſchiefe: euen ſo, ſome women are neuer well, except they be caſting out venome with their tongues, to the hurt of their husbands, or of their neighbours. Therefore he that will diſcloſe his ſecrets to a woman, is worthy to haue his haire cut with *Sampſon*: for, if thou vnfoldeſt any thing of ſecret to a woman, the more thou chargeſt her to keepe it cloſe, the more ſhe will ſeeme as it were to be with childe till ſhe haue reuealed it amongſt her goſſips; yet if one ſhould make doubt of her ſecreſie, ſhe would ſeeme angry, and ſay, I am no ſuch light huſwife of my tongue, as they whoſe ſecrets lye at their tongues ends, which flies abroad ſo ſoone as they open their mouthes; therfore feare not to diſcloſe your ſecrets to mee, for I was neuer touched with any ſtraine of my tongue in my life; nay, ſhe will not ſticke to ſweare that ſhe will tread it vnder foot, or bury it vnder a ſtone: yet for all this beleue her not, for euery woman hath one eſpeciall goſſip at the leaſt, which ſhe doth loue and affect aboue all the reſt, and vnto her ſhe runneth with all the ſecrets ſhe knoweth.

There is a hiſtory maketh mention of one *Lyas*, whom King *Amas* commanded to goe into the market, and to buy the beſt and profitableſt meat he could get; and he bought nothing but tongues; the King asked him the reaſon why he bought no other meat, who made this answer:

G

I was

I was commanded to buy the best meate, and from the tongue come many good and profitable speeches; then the King sent him againe, and bad him buy the worst and vnprofitablest meat; and he likewise bought nothing but tongues; the King againe asked him the reason: from nothing (said he) cometh worse venome then from the tongue, and such tongues most women haue.

Romane histories make mention of one of the chiefe gouernours of *Rome*, that had a sonne whose name was *Papirius*, whose father took him with him to the Counsell-house, that thereby he might learne wisdom, wishing him withall to keepe their secrets. His mother was diuers times asking of the boy what they did at the Counsell-house, and what the cause was of their often meeting. On a time young *Papirius* fearing to displease his Father, and hoping to satisfie his mother, told her this: Mother (said he) there is hard hold amongst them about making of a law, that euery man shall haue two wiues, or euery woman two husbands, and so farre as I can perceiue it is likely to be concluded vpon, that euery man shall haue two wiues.

The next day when he and his father were gone to the Counsell-house, shee bestirred her selfe, and got most of the chiefe women of the Citie together, and tolde them what a law was like to be made, if it were not preuented: and so to the Counsell-house they went a great flocke of them. But when they came in, the Gouernours were all amazed, and asked the cause of their comming. And one of the women hauing leaue to speake, said thus: Whereas you are about to make a law, that euery man shall haue two wiues, consider with your selues what vnquietnesse

vnquietnesse and strife thereby will arise: but (said she) it were better that one woman might haue two husbands, that if the one were on businesse abroad, the other might be at home. Now when the Gouvernours heard this speech, they maruailed whereupon it should arise: then young *Papirius* requested that he might speake, who presently resolued them the cause of the womens comming; so they greatly commended the Boy, and laughed the women to scorne.

Here thou mayst perceiue by a taste, what wine is in the But: if the Dragons head be full of poison, what venome then (thinkest thou) lurketh in the taile? All this is but to tell thee of the doubts and dangers that come by marriage, yet I would not haue all to feare to lie in the grasse, because a Snake lyeth there; nor all men feare to goe to Sea, because some men are drowned at Sea, neither doe I warne all men to feare to goe to their beds, because many die in their beds: then marry a Gods name, but againe and againe take heed to the choyse of thy wife.

Marry not for beauty without vertue, nor chuse for riches without good conditions. *Salomon* amongst many other notable sentences fit for this purpose, saith, that a faire woman without discreet manners, is like a gold ring in a Swines snout? And if thou marriest for wealth, then thy wife many times will cast it in thy dish, saying, that of a begger she made thee a man: againe, if thou marriest for beautie, and aboue thy calling, thou must not onely beare with thy wiues folly, but with many vnhappy words; for she will say, she was blinded in fancying thee: for she might haue had Captaine such a one, or this Gentleman, or that, so that thou shalt neuer need to craue a

foule word at her hand in seauen yeares, for thou shalt haue enough without asking; besides I feare me thou wilt be better headed then wedded, for shee will make thee weare an Oxe-feather in thy cap; yet hee which hath a faire wife, will aduenture on a thousand infamies, onely in hope to keepe in the state of an honest woman, but if she be ill-giuen, doe what thou canst, breake thy heart, and bend thy studie neuer so much, yet all will not serue; thou mayest let her goe all houres of the night, she will neuer meet with a worse then her selfe, except she meet with the diuell himselfe.

Therefore yet once more I aduise thee in the choyse of thy wife, to haue a speciall regard to her qualities and conditions, before thou shake hands or iumpe a match with her: Also inquire and marke the life and conuersation of her Parents, let the olde Prouerbe put thee in mind hereof; that an euill Bird layeth an ill Egge, the Cat will after her kinde, an ill Tree cannot bring forth good fruit, the young Cub groweth craftie like the Damme, the young Cocke croweth as the olde, and it is a very rare matter to see children tread out of the paths of their Parents. He that commeth into a Faire to buy a Horse, will pry into euery part, to see whether he be sound of winde and limbe, and without cracke or flaw, and whether his breeding were in a hard soyle, or whether he be well paced, and likewise hee will haue a care that his horse shall haue all outward markes which betoken a good horse, yet with all the cunning he hath hee may be deceived; but if he proue a lade, he may put him away at the next Faire.

But if in choyse of thy wife thou be deceived, as many  
men

men are, thou must stand to thy word, which thou madeſt before the whole Pariſh, which was, to take her for better for worſe; for there is no reſuſing: ſhe will ſticke to thee as cloſe as a ſaddle to a horſe backe, and if ſhe be frowardly giuen, then ſhe will vex thee night and day.

Among the quieteſt couples that are, yet houſhold iars will ariſe, but yet ſuch quarrels which happen in the day, are often qualified with kiſſes in the night; but if it be not ſo ended, their thrift will goe forward like the carriage which is drawn between two horſes taile to taile, & if ſhe cannot reuenge her ſelfe with her tongue, nor with her hands, nor with conueying thy goods, yet ſhe will pay thee home priuately; for if thou ſtrike with thy ſword, ſhe will ſtrike with the ſcabbard. Chuse not the rapier by his ringing, nor thy wife by her ſinging; for if thou doſt, thou mayeſt be very well deceiued in both, for thy rapier may proue a lade, and thy wife but little better.

Now, if thou aſke mee how thou ſhouldeſt chuse thy wife? I anſwere, that thou haſt the whole world to make choiſe, and yet thou maiſt be deceiued. An ancient Father being aſked by a young man how he ſhou'd chuse a wife, he anſwered him thus: When thou ſeeſt a ſlocke of maidens together, hoodwinke thy ſelfe faſt, and runne amongſt them, and looke which thou catcheſt let her be thy wife; The young man told him, that if he went blind-folded, he might be deceiued: and ſo thou mayſt (quoth the olde man) if thy eyes were open; for in the choiſe of thy wife, thou muſt not truſt thy owne eyes, for they will deceiue thee, and be the cauſe of thy woe: for ſhe may ſeeme good whole waſte is like a wand, or ſhee which

hath a spider-fingered hand, or she which on her tip-toes still doth stand, and neuer reades but in a golden booke, nor will not be caught but with a golden hooke; or such a one as can stroke a beard, or looke a head, and of euery Flea make her selfe afraid ; if one had a spring, such a wench would make him a begger if he were halfe a king: then this is no bargaine for thee. But harke a little further: the best time for a young man to marry is at the age of twenty and siue, and then to take a wife of the age of seauenteene yeares, or thereabout, rather a maide then a widdow ; for a widdow is framed to the conditions of another man, and can hardly be altered, so that thy paines will be double : for thou must vnlearne a widdow, and make her forget and forgoe her former corrupt and disordered behauiour, the which is hardly to be done : but a young woman of tender yeares is flexible and bending, obedient and subiect to doe any thing, according to the will and pleasure of her husband.

And if thy state be good, marry neere home, and at leisure ; but if thy state be weake and poore, then to better thy selfe, after inquiry made of her wealth & conditions, goe farre off, and dispatch it quickly, for doubt of tatling speeches, which commonly in these cases runne betwixt party and party, and breake it off, euen then when it is come to the vp-shot : but as I haue already said, before thou put thy foote out of doores, make diligent enquiry of her behauiour ; for by the market-folke thou shalt heare how the market goeth : for by enquiry thou shalt heare whether she be wise, vertuous, and kinde, wearing but her owne proper haire, and such garments as her friends estate will afford, or whether shee loue to keepe  
within

within the house, and to the seruants haue a watchfull eye, or if thee haue a care when to spend, and when to spare, and to be content with what God doth send, or if she can shed no kinde of vnfaigned teares, but when iust cause of hearty sorrow is, and that in wealth and woe, in sicknesse and in health, thee will be all alike, such a wife will make thee happy in thy choyse.

Although some happen on a diuelish and vnhappy woman, yet all men do not so; and such as happen ill, it is a warning to make them wise, if they make a second choyse, not that all other shall haue the like fortune: the Sunne shineth vpon the good and bad, and many a man happeneth sooner on a shrew then a sheepe. Some thrue by dicing, but not one in a hundred, therefore dicing is ill husbandry: some thrue by marriage, and yet many are vndone by marriage; for marriage is either the making or marring of many a man, and yet I will not say but amongst dust there are Pearles found, and in hard rockes Diamonds of great value, and so amongst many women there are some good, as that gracious and glorious Queene of all women kind, the Virgin *Marie*, the mother of all blisse: what won her honour, but an humble minde, and her paines and loue vnto our Sauour Christ?

*Sara* is commended for the earnest loue that she bare to her husband, not onely for calling him Lord, but for many other qualities. Also *Susanna* for her chastity, and for creeping on her knees to please her husband: but there are meaner histories which make mention of many others; as that of *Demetries*, how that she was content to run Lackey by her husbands side.

Likewise *Lucretia*, for the loue and loyalty that shee bare



bare to her husband, being vnkindely abused by an vnchaste lecher against her will, she presently slew her selfe in the presence of many, rather then she would offer her body againe to her husband being but once defiled.

It is recorded of an Earle called *Guncalles*, that vpon the Kings displeasure was committed to prison, and his wife hauing liberty to visite him in prison, on a time shee caused him to put off his apparell, and to put on hers, and so by that meanes got out by the Porter, and she remained in prison; & so by this meanes he escaped the angry rage of his Prince, and afterwards his wife was deliuered also.

Likewise it was no small loue that *Artymenos* bare to her husband; for after his death shee built such a famous Sepulchre (and bestowed the greatest part of her wealth thereon) in so much as at this day it is called one of the seauen great wonders of the world.

Also *Pliny* makes mention of a Fisher-man which dwelt neare vnto the Sea-side, and he fell sicke of an vncurable disease, by which meanes he endured such torment and paine, that it would haue griued any creature to behold him; his carefull and louing wife laboured and travelled farre and neare to procure his health againe, but at last seeing all meanes in vaine, shee brake out with him in these words: Death at one time or at another will come, and therefore rather then you should any longer indure this miserable life, I am content that both of vs preuent death before he come: so this poore griued man did yeeld to her counsell, and they went forth to the top of an exceeding high rock, and there this woman bound her selfe fast to her husband, and from thence casting them.



themselues downe, ended their liues together.

Now I doe not commend this death to be godly, although it shewed great loue in the woman. No doubt but the King of *Ayra* had a very kinde and louing wife as shall appeare, for when *Alexander* the great, had deprived him of the greatest part of his kingdome, yet he bare it out very patiently, with a valiant & manly courage, and without any shew of outward griefe at all: but when newes was brought him that his wife was dead, hee then most grievously brake into teares, and wept bitterly, and withall he said, that the losse of his whole Kingdome should not haue grieued him so much, as the death of his Wife.

It is also recorded of *Alexander*, that at the death of his wife he made such a sorrowfull kind of speech for her, saying, Death were kinde if he tooke nothing but that which offendeth; but he hath taken her away which neuer offended. Oh death thou hast bereaued me of the better part of my life.

It is said of *Valerius Maximus*, that hee on a time finding two Serpents in his bed-chamber, being strangely amazed thereat, he demaunded of the South-layers, what it meant, and they answered him, That of necessity he must kill one of them; and if he killed the male, then hee himselfe must first die; and if the female, then his Wife should die before him: & because he loued his Wife better then himselfe, hee most willingly made choyse of the male, and killed him first, and shortly after he dyed, leauing his wife a widdow.

Such a kinde foole to his wife was *Adam*, for he was forbidden on paine of death, not to eate of the tree of

H

good

good and euill, yet for all that, *Adam* notwithstanding to gratifie his wiues kindnesse, and for loue he bare her, refused not to hazard his life by breach of that commandement.

But because in all things there is a contrary, which sheweth the difference betwixt the good and the bad, euen so both of men and women there are contrary sorts of behauiour: if in any choise thou happen on a good wife, desire not to change: for their is a Prouerbe saith, Seldome commeth a better. And there is none poorer then those that haue had many wiues. Thou maist beare a good affection towards thy wife, & yet not let her know it: thou maist loue her well, and yet not carry her on thy backe: a man may loue his house well, and yet not ride on the ridge. Loue thy Wife, and speake her faire, although thou doe but flatter her; for women loue to be accounted beautifull, and to be mistresses of many maides, & to liue without controlement, and kinde words as much please a woman as any other thing whatsoeuer: and a mans chiefest desire should be first the grace of God; a quiet life, and an honest wife, a good report, and a friend in store; and then what neede a man to aske any more?

Saint *Paul* saith, those which marry doe well, but he also saith, those which marry not doe better; but yet also he saith, that it is better to marry then to burne in lust. A merry companion being asked by his friend, why he did not marry, he made this answer, and said; That hee had beene in Bedlam two or three times, and yet he was neuer so mad to marry: and yet there is no ioy nor pleasure in the world which may be compared to marriage, so the parties are of neere equall yeares, and of good qualities,

lities, then good fortune and bad is welcome to them, both their cares are equall, and their ioyes alike, come what will, all is welcome, and all is common betwixt them, the husband doth honour and reuerence her, and if he be rich, he committeth all his goods to her keeping, and if he be poore, and in aduersitie, then he beareth but the one halfe of the griefe; and furthermore, he wil comfort him with all the comfortable meanes she can deuise, and if he will stay solitarie in his house, she will keepe him company, if he will walke into the fields, why shee will goe with him, and if he be absent from home, she sigheth often, and wisheth his presence: being come home, hee findeth content, sitting smiling in euery corner of his house, to giue him a kinde and a hearty welcome home, and she receiueth him with the best and greatest ioy that she can. Many are the ioyes and sweet pleasures in marriage, as in our children, being young, they play, prattle, laugh, and shew vs many prettietyes, to mooue vs to mirth and laughter, and when they are bigger growne, and that age or pouerty hath afflicted the Parents, then they shew the dutie of children in relieving their old Parents with what they can shifte for, and when their Parents are dead, they bring them to the earth, from whence they came.

Yet now consider on the other side, when a wrinkled and toothlesse woman shall take a bearded boy (a short tale to make of it) there can be no liking nor louing betweene such contraries, but continuall strife and debate: so likewise, when matches are made by the Parents, and the dowry told and payd before the young couple haue any knowledge of it, & so many times are forced against

their mindes, fearing the rigour and displeasure of their Parents, they often promise with their mouthes that which they refuse with their hearts.

Also, if a man marry a wife for fayre lookes without dowry, then their loue will soone waxe cold, insomuch that they vse them not like wiues, but rather like kitchin-stuffe, whereas those which marry rich wiues, they haue alwayes something to be in loue withall. It is a common thing now a dayes, that faire women without riches find more Louers then Husbands.

Chuse not a wife too faire, nor too foule, nor too rich: for if she be faire, euery one will be catching at her, and if she be too foule, a man will haue no minde to loue her, which no man likes, and if too rich thou thinkest to marrie with one which thou meanest to make thy companion, thou shalt find her a commanding Mistresse; so that riches causeth a woman to be proud, beauty makes her to be suspected, and hard fauour, maketh her to be hated. Therefore choose a wife young, well borne, and well brought vp, reasonable rich, and indifferent beautifull, and of a good wit and capacitie: also, in choise of a vvife, a man should note the honestie of the Parents; for it is a likelyhood, that those children, which are vertuously brought vp, vvill follow the steps of their Parents, but yet many a tree is spoyled in the hewing: there are some vvich haue but one onely daughter, and they are so blinded vvith the extreame loue they beare her, that they vvill not haue her hindered of her vvill vvhatsoeuer she desireth; so suffer her to liue in all vvanton pleasure and delicacie, vvich afterwards turneth to be the cause of many inconueniences.

Now

Now, the Father, before hee marry his daughter, is to shif throughly the qualities, behaiour, and life of his sonne in law; for he vvich meeteth vvith a ciuill and an honest sonne in law; getteth a good sonne; and he vvich meeteth with an ill one, casteth away his daughter.

The husband must provide to satisfie the honest desires of his wife, so that neyther necessity nor superfluity be the occasion to worke her dishonour: for, both want and plentie, both ease and disease makes some women oftentimes vnchaste: and againe, many times the wife seeing the husband take no care for her, maketh (belike) this reckoning, that no body else will care for her, or desire her: but to conclude this point, shee onely is to bee accounted honest, who hauing libertie to doe amisse, yet doth it not.

Againe, a man should thus account of his wife, as the onely treasure he enioyeth vpon earth; and he must also account that there is nothing more due to the wife, then the faithfull, honest, and louing company of the husband: he ought also in signe of loue, to impart his secrets and counsell vnto his wife; for many haue found much comfort and profit by taking their wiues counsel; and if thou impart any ill hap to thy wife, shee lightneth thy griefe, eyther by comforting thee louingly, or else in bearing a part thereof patiently. Also, if thou espy a fault in thy wife, thou must not rebuke her angerly or reproachfully, but onely secretly betwixt you two, alwayes remembering that thou must neither chide nor play with thy wife before company: those that play and dally with them before company, they doe thereby set other mens teeth on edge, and make their wiues the lesse shamefast.

their mindes, fearing the rigour and displeasure of their Parents, they often promise with their mouthes that which they refuse with their hearts.

Also, if a man marry a wife for fayre lookes without dowry, then their loue will soone waxe cold, insomuch that they vse them not like wiues, but rather like kitchin-stuffe, whereas those which marry rich wiues, they haue alwayes something to be in loue withall. It is a common thing now a dayes, that faire women without riches find more Louers then Husbonds.

Chuse not a wife too faire, nor too foule, nor too rich: for if she be faire, euery one will be catching at her, and if she be too foule, a man will haue no minde to loue her, which no man likes, and if too rich thou thinkest to marrie with one which thou meanest to make thy companion, thou shalt find her a commanding Mistresse; so that riches causeth a woman to be proud, beauty makes her to be suspected, and hard fauour, maketh her to be hated. Therefore choose a wife young, well borne, and well brought vp, reasonable rich, and indifferent beautifull, and of a good wit and capacitie: also, in choise of a vvife, a man should note the honestie of the Parents; for it is a likelyhood, that those children, which are vertuously brought vp, vvill follow the steps of their Parents, but yet many a tree is spoyled in the hewing: there are some vvich haue but one onely daughter, and they are so blinded vvith the extreame loue they beare her, that they vvill not haue her hindered of her vvill vvhatsoever she desireth; so suffer her to liue in all vvanton pleasure and delicacie, vvich afterwards turneth to be the cause of many inconueniences.

Now

Now, the Father, before hee marry his daughter, is to shifft thoroughly the qualities, behaiour, and life of his sonne in law; for he vvhich meeteth vwith a ciuill and an honest sonne in law; getteth a good sonne; and he vvhich meeteth with an ill one, casteth away his daughter.

The husband must provide to satisfie the honest desires of his wife, so that neyther necessity nor superfluity be the occasion to worke her dishonour: for, both want and plentie, both ease and disease makes some women oftentimes vnchaste: and againe, many times the wife seeing the husband take no care for her, maketh (belike) this reckoning, that no body else will care for her, or desire her: but to conclude this point, shee onely is to bee accounted honest, who hauing libertie to doe amisse, yet doth it not.

Again, a man should thus account of his wife, as the onely treasure he enioyeth vpon earth; and he must also account that there is nothing more due to the wife, then the faithfull, honest, and louing company of the husband: he ought also in signe of loue, to impart his secrets and counsell vnto his wife; for many haue found much comfort and profit by taking their wiues counsel; and if thou impart any ill hap to thy wife, shee lightneth thy griefe, eyther by comforting thee louingly, or else in bearing a part thereof patiently. Also, if thou espy a fault in thy wife, thou must not rebuke her angrily or reproachfully, but onely secretly betwixt you two, alwayes remembering that thou must neither chide nor play with thy wife before company: those that play and dally with them before company, they doe thereby set other mens teeth on edge, and make their wiues the lesse shamefast.



It behooueth the married man alwayes to shew himselfe in speech and countenance both gentle and amiable; for if a woman of modest behauiour seeth any grosse inciuitie in her husband, she doth not onely abhorre it, but also thinketh with her selfe, that other men are more discreet, and better brought vp: therefore it standeth him vpon to be ciuill and modest in his doings, lest he offend the chaste thoughts of his wife, to whose liking hee ought to conformance himselfe in all honest and reasonable things, and to take heed of euery thing which may dislike her.

Why some women loue their Louers better then their Husbands; the reason is, the Louer in the presence of his Lady is very curious of his behauiour, that he vseth vnseemely gestures, whereby there may no suspicion of ieaiousie, or any exception be taken by any thing hee doth: it behooueth euery woman to haue a great regard to her behauiour, and to keepe her selfe out of the fire, knowing, that a woman of suspected chastitie liueth but in a miserable case, for there is but small difference by being naught, and being thought naught; and when she heareth another woman ill spoken of, let her think in her minde what may be spoken of her; for when a woman hath gotten an ill name, whether it bee deseruedly or without cause, yet shee will haue much adoe to recouer againe the honour and credite thereof: let a woman auoyd so much as may bee the company of a woman which hath an ill name, for many of them indeauour by their euill fashions and dishonest speech, to bring others to doe as they doe, and many of them with in their hearts that all women were like vnto themselves. It may be said  
of



of many women, that the feather are more worth then the birds; therefore it behooveth euery woman to behaue her selfe so soberly & chastly in countenance and speech, that no man may be so bold as to assaile her: for commonly Castles, if they come once to parly, are at point to yeeld; therefore if a woman by chance be set vpon, let her make this answer, When I was a maid, I was at the disposition of my Parents, but now I am married, I am at the pleasure of my husband, therefore you were best speake to him, and to know his minde, what I shall doe; and if her husband be out of the way, let her alwaies behaue her selfe as if he were present.

Also a woman may consider, if her husband be cholericke and hastie; shee must ouercome him with milde speeches, and if he chide she must holde her peace: for the answer of a wise woman is silence, and she must stay to vtter her minde till he be appeased of his furie, and at quiet: for if women many times would hold their tongues, they might be at quiet, There was a very good couple married together, and a friend being with them at supper, asked them how they could agree together being both so forward and testy: the good man made him this answer, When I am angry my wife beareth with me, and when shee is angry I beare with her, for with what heart can a man so much as touch a haire of his wifes head? (I meane rigorously) for the husband ought to rebuke her with such words secretly, and seeke to reforme her by good counsell: hee ought to lay before her the shame of ill doing, and the praise of well doing, if this will not serue, yet hee ought rather patiently to forbear her, then rigorously to beate her, for shee is flesh of his  
flesh,

flesh, & there is no man so foolish to hurt his owne flesh. A man ought to be a comforter of his wife, then surely he ought not to be a tormenter of her : for with what face can a man imbrace that body which his hands haue battered and bruised ? or with what heart can a woman loue that man which can finde in his heart to beat her ?

Also when a man findeth a painefull and carefull woman, which knoweth when to spend, and when to spare, and to keepe the house in good order, then the husband will not deny such a wife any necessary thing belonging to the house: but if she be a light huswife, who liueth without doing of any thing, without caring for husband, children or seruants; or any other thing belonging to the house, thereby shewing, although her body be in the house, yet her minde is abroad, which redowneth to her shame, and to her husbands great hinderance, for when the Mistresse is occupied in vanity, the seruants are carelesse for her profit, but looke to their owne: for while the Mistresse playeth, the Mayden strayeth.

But those men ~~who~~ be laughed at, who hauing a wife and a sufficient wife to doe ~~all the~~ worke within dores, which belongs to a woman to doe, yet the husband will set Hens abroode, season the pot, and dresse the meate, or any the like worke, which belongeth not to the man : Such husbands many times offend their wiues greatly, and they wrong themselues; for if they were employed abroad in matters belonging to men, they would be the more desirous being come home to take their ease, & not trouble their wiues and seruants in meddling with their matters : for the rule and gouernment of the house belongeth to the wife.

And

And he that hath a wife of his owne, and goeth to another woman, is like a rich theefe, which will steale when he hath no neede.

Amongst all the creatures that God hath created, there is none more subiect to misery then a woman, especially those that are fruitfull to beare children; for they haue scarce a moneths rest in a whole yeere, but are continually ouercome with paine, sorrow, & feare, as indeed the danger of childe-bearing must needs be a great terror to women, which are counted but weake vessels in respect of men, and yet it is supposed that there is no disease that a man endureth, that is one halfe so grievous or painfull as childe-bearing to a woman: Let it be tooth-ach, goute or cholicke; nay, if a man had all these at once, yet they were nothing comparable to womans paine in her trauell with childe.

Now if thou like not my reasons to expell loue, then thou mayest trie *Ouids* art, who prescribes a salve for such a sore; for he counsels those which feelee this horrible heate, to coole their flames with hearbes which are cold of nature, as Rew, Lettice, and other hearbes, too long to recite: also hee saith, thou shouldst abstaine from excessse of meate and drinke, for that prouokes the minde greatly to lust: also to hunt, to hawke, to shoote, to bowle, to run, to wrastle, and some other play, for this will keepe thy minde from thinking of lust: also shun slothfulnesse and idlenesse, for these are the only nurfes of loue, eschew melancholy or sadnesse, and keep merry company, turne thy eyes from the place where bewitching spirits are, lest the remembrance doe encrease and rubbe thy galled minde: also to eschew the place where thou didst first

feele the fire that burneth thy minde with such vnquiet  
 thoughts. Likewise, saith he, beware thou doe not twise  
 perule the secret flattering letters of thy supposed friend-  
 ly ioy; for if thou doe not refuse the often view thereof, it  
 will much encrease thy griefe, dolour and annoy : vse no  
 talke of her whom thou louest, nor once name her : for  
 that will encrease thy care, by thinking in thy minde,  
 that thou beholdest her face : but some are perswaded  
 that no rules of reason can assuage this griefe; for loue is  
 lawlesse, and obeyes no law, no nor yet no counsell can  
 perswade, nor take effect, or subdue the affection of his  
 bewitched spirits. Furthermore, *Ouid* prescribes other  
 reasons to expell the heate of loue, for where loue is set-  
 led, the louers are many times hindred of their purpose:  
 sometimes for want of friends consent, or distance of  
 place ; then and in such a case, his counsell is to loue two  
 or three, for loue being so diuided, makes the loue of one  
 the lesse thought vpon : or else, saith he, satisfie thy lust  
 vpon some other dame, for it will also helpe to weare the  
 former loue out of thy minde. Loe, thus *Ouid* shott, but  
 yet he mist the marke, not for want of learning, but for  
 want of grace, for grace subdues and treads all vices vn-  
 der foot, although mortall meanes doth prescribe diuers  
 other dyets to waste the heat of loues desire, as long ab-  
 sence from the place where thy liking liues, for the coales  
 of comfort doth kindle and heate the heart, that with  
 absence would be voyd of harme; for absence doth qua-  
 lifie that fire, and coole the mindes of those which many  
 times the company of wantons doth warme : for hee  
 which doth not shun the place where *Venus* in her glory  
 sits, hath no care of himselfe, but suffers her to surprize  
 his wits.

The

*The Beare-baiting, or the vanitie of Widdowes :  
choofe you whether.*

**W**Oe be vnto that vnfortunate man that matcheth  
himselfe vnto a widdow; for a widdow will be  
the cause of a thousand woes: yet there are many that  
doe with themselves no worse matched then to a rich  
widdow; but thou dost not know what griefes thou  
ioynest with the gaines; for if she be rich, shee will looke  
to gouerne; and if she be poore, then art thou plagued  
both with beggery and bondage: againe, thy paines will  
be double, in regard of him which marrieth with a maid;  
for thou must vnlearne thy widdow, and make her forget  
her former corrupt and disordered behauiour, the which  
if thou take vpon thee to doe, thou hadst euen as good  
vndertake to wash a Blackamore white; for commonly  
widdowes are so froward, so waspish, and so stubborne,  
that thou canst nor wrest them from their wills, and if  
thou thinke to make her good by stripes, thou must beat  
her to death. One hauing married with a froward wid-  
dow, shee called him theefe, and many other vnhappy  
names; so hee tooke her, and cut the tongue out of her  
head; but she euer afterwards would make the signe of  
the gallowes with her fingers to him.

It is seldome or neuer seene, that a man marrieth with  
a widdow for her beauty, nor for her personage, but only  
for her wealth and riches; and if she be rich & beautifull  
withall, then thou matchest thy selfe to a shee-Diuell: for  
she will goe like a Peacocke, and thou like a Woodcocke;  
for she will hide her money to maintaine her pride: and  
if thou at any time art desirous to be merry in her com-

pany, she wil say thou art merry, because thou hast gotten a wife that is able to maintaine thee, where before thou wast a begger; and hadst nothing: and if thou shew thy selfe sad, she will say, thou art sad because thou canst not bury her, thereby to inioy that which shee hath: if thou make prouision to fare well in thy house, she will bid thee spend that which thou broughtest thy selfe.

If thou shew thy selfe sparing, shee will say thou shalt not pinch her of that which is her owne; and if thou doe any thing contrary to her minde, she will say, her other husband was more kinde: if thou chance to dine from home, she will bid thee goe sup with thy harlots abroad: if thou goe abroad and spend any thing before thou comest home, she will say, a begger I found thee, and a begger thou meanest to leaue mee: if thou stay alwaies at home, she will say thou art happy that hast gotten a wife that is able to maintaine thee idle: if thou carue her the best morrell on the table, though she take it, yet she will take it scornefully, and say, she had a husband that would let her cut where she liked her selfe.

And if thou come in wel-disposed, thinking to be merry, and intreating her with faire words, shee will call thee dissembling hypocrits, saying thou speakest me faire with thy tongue but thy heart is on thy minions abroad. Loe these are the franticke trickes of froward widdowes, they are neither well full nor fasting, they will neither goe to Church nor stay at home, I meane in regard of their impatient mindes? for a man shall neuer be quiet in her sight, nor out of her sight: for if thou be in her sight, shee will vex thee as before said; & out of her sight thy owne conscience wil torment and trouble thy minde to thinke  
on

on the purgatory which perforce thou must indure,  
when thou comest home.

She will make Clubs trumpe when thou hast neuer a  
blacke card in thy hand, for with her cruell tongue shee  
will ring thee such a peale, that one would thinke the Di-  
uell were come from Hell: besides this, thou shalt haue a  
brended slut, like a Hell-hagge, with a paire of papes like  
a paire of dung-pots, shall bring in thy dinner, for thy  
widdow will not trust thee with a wench that is handsome  
in thy house: now if that vpon iust occasion thou throwest  
the platters at thy maides head, seeing thy meat brought  
in by such a slut, and so sluttishly drest, then will thy wid-  
dow take pepper in the nose, and stampe and stare, and  
looke so sowe, as if she had come but euen then from  
eating of Crabs, saying, If thou haddest not married with  
me, thou wouldest haue beene glad of the worst morfell  
that is here: then thou againe replying, sayest, If I had  
not beene so mad, the Diuell himselte would not haue  
had thee, and then without cause thou blamest her of  
old age, and of iealousie, and for hiding her money, and  
for conuaying away her goods which thou hast bought  
with the displeasure of thy friends, and discredit to thy  
selfe, in regard of her yeares; then againe, she on the o-  
ther side runneth out to her neighbours, and there shee  
thundereth out a thousand iniuries that thou doest her,  
saying, my Corne he sendeth to the Marker, and my Cat-  
tell to the Fayre; and looke what he openly findeth, hee  
taketh by force, and what I hide secretly, he priuily stea-  
leth it away, and playeth away all her money at dice. Loe  
thus he consumeth my substance, and yet hateth my per-  
son: no longer then I feede him with money, can I enioy



his company, now he hath that he sought for, he giueth me nothing else but froward answers, and foule vsage; and yet, God knowes, of pure loue I married him with nothing, but now his ill husbandry is like to bring to ruine both me and my children: but now all this while she doth not forget to tell of her owne good huswifry, saying, I sit working all day at my needle, or at my distaffe, and he like an vnthrif, and a whoremonger, runneth at randome: thus they are alwaies stretching their debate vpon the racke of vengeance.

Loe here is a life, but it is as wearisome as hell: for if you kisse in the morning, being friends, yet ere noone ready to throw the house out at the window. The Papists affirme, that Heauen is wonne by Purgatorie, but in my minde a man shall neuer come into a worse Purgatorie, then to be matched with a froward widdow. Hee that matcheth himselfe to a widdow and three children, matcheth himselfe to foure theeues. One hauing married with a widdow, it was his lucke to bury her, but not before he was sore yexed with her, for afterwards hee lying on his death-bed, his friends exhorted him to pray vnto God that his soule might rest in heauen; and hee asked them this question, whether (said he) doe you thinke my wife is gone? and they said vnto him, no doubt but that your wife is gone to Heauen before you: he replied, I care not whether I goe, so I goe not where my wife is, for feare I meete with her, and be vexed with her as I haue bene heretofore.

Another hauing married with a widdow, being one day at a Sermon, heard the Preacher say, whosoener will be saued, let him take vp his crosse and follow me; this mad



mad fellow after Sermon was ended, tooke his wife vpon his backe, and came to the Preacher, and said, here is my crosse, I am ready to follow thee whether thou wilt.

Another hauing married with a widdow which shewed her selfe like a Saint abroad, but a Diuell at home; a friend of her husbands told him, that he had gotten him a good, still, and quiet wife: yea marry quoth the married man, you see my shooe is faire and new, but yet you know not where it pincheth me.

Another merry companion hauing married with a widdow, and carrying her over the Sea into *France*, there sodainely arose a great storme, in so much that they were all in danger of drowning; the Master of the ship called vnto the mariners, and had them take and throw ouer-board all the heauiest goods in the ship; this married man hearing him say so, he tooke his widdow, and threw her ouer-board; and being asked the reason why he did so, he said, that he neuer felt any thing in all his life that was so heavy to him as she had beene.

Another hauing married with a widdow, and within a while after they were married, shee went out into the garden, and there finding her husbands shirt hang close on the hedge by her maydes smocke, she went presently & hanged her selfe vpon a ieaious conceit that she took, and a merry fellow asking the cause why she hanged her selfe and being told that it was for ieaoulie: I would said he that all trees did beare such fruit.

Thou must thinke that I haue spoken enough concerning widdowes; but the further I runne after them, the further I am from them; for they are the summe of the seauen deadly sinnes, the Fiends of Sathan, and the gates  
of

of Hell. Now me thinketh I heare some say vnto me, that I should haue tolde them this lesson sooner, for too late commeth medicine when the patient is dead; euen so too late commeth counsell when it is past remedy, but it is better late then neuer, for it may be a warning to make others wile.

But why doe I make so long haruest of so little corne? seeing the corne is bad, my haruest shall cease, for so long as women doe ill, they must not thinke to be well spoken of; if you would be well reported of, or kept like the Rose when it hath lost the colour, then you should smell sweet in the bud, as the Rose doth; or if you would be tasted for olde wine, you should be sweet at the first, like a pleasant Grape, then should you be cherished for your courtesie, and comforted for your honesty, so should you be preferred like the sweet Rose, and esteemed of as pleasant wine. But to what purpose doe I goe about to instruct you, knowing that such as counsell the diuell can neuer amend him of his euill?

And so praying those which haue already made their choyse, and seene the troubles, and felt the torments that are with women, to take it merrily, and to esteeme of this Booke onely as the toyes of an idle head.

Nor I would not haue women murmur against me for that I haue not written more bitterly against men; for it is a very hard winter when one Wolfe eateth another, and it is also an ill bird that defileth her owne nest; and a most vnkinde part for one man to speake ill of another.

FINIS.

*Sworn* *by* *me*  
AN  
ANSVVERE TO  
THE FIRST CHAPTER OF  
THE  
*Arraignment of Women.*

CHAP. I.



**I**F the Author of this *Arraign-ment*, had performed his discourse either answerable to the Title, or the Arguments of the Chapters; hee had beene so farre off from being answered by me, that I should haue commended so good a labour, which is imployed to giue vice iust reproofe, and vertue honourable report. But at the very first entrance of his discourse, in the very first page, he discouereth himselfe neither to haue truth in his promise, nor religious performance. If in this answer I doe vse more vehement speeches then may seeme to correspond the naturall disposition of a Woman; yet all iudicious Readers shall confesse that I vse more mildnesse then the cause I haue in hand prouoketh me vnto.

I am not onely prouoked by this Authour to defend women, but I am more violently vrged to defend diuine Maiestie, in the worke of his Creation. In  
B which